The Methodist Woman

OCTOBER 1951

THE PURPOSE

. . . to unite all women of the church
in Christian living and service . . .

. . . for the establishment
of a World Christian community.

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MISSIONARY QUIZ

The names of missionaries and pla are scrambled; couple the person w her right location and add the name the institution or project with which is connected.

1. Georgana Falb	a. Monrovia, Libe
2. Gertrude Feely	b. Asheville, N. C
3. Mary Floyd	c. Kobe, Japan
4. Emma Freeman	d. Calcutta, India
5. Pearl Hall	e. Tampa, Florida
6. Mrs. Claire M. Lennon	f. Fukuoka, Japa
7. Margaret Marshall	g. Gary, Ind.
8. Carrie Peat	h. Chihuahua, Me
9. Carolyn Teague	i. Little Rock, Ar
10. Mrs. Mary Youngblood	j. Misenheimer, N

COVER

The cover is designed around the cial emblem of the Woman's Society Christian Service. It shows the wo wide scope of the work of the Wom Division in promoting the establishm of a world Christian community.

THE METHODIST WOMAN, the official organ of the Woman's Society of Christian Service, is published monthly (bimonthly, July and August) at 7820 Reading Road, Cincinnati 37, Ohio, by the Woman's Division of Christian Service of the Board of Missions and Church Extension of The Methodist Church.

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Symbols That Live

service based on the Em-
em of the Woman's Society
of Christian Service
Prepared by
IAUDE WHITE HARDIE

RTICIPANTS:
LEADER
EMBLEM BUILDER
FOUR READERS

nblem in color *

DER: Symbols that live are the of the meaning they have on in the course of time, and lent message they convey. become more deeply treasured gh personal association and ence. But sometimes the al meaning tends to become ed as years pass, and it is o refresh our memories as to he beloved symbol is *as* it is, hat the message is which it rst planned to convey.

emblem of the Woman's So- of Christian Service was the of prayer, thought, and care- orkmanship in 1941 when it rst produced. Each part of chosen for an important rea- and the whole blended to- into a unified symbol which dded meaning to the printed and has been a source of joy ousands of women proud to it. As the various parts of mblem supplement one an- it is fitting that we build it er.

BLEM BUILDER: *(comes for- and places* ***wreath*** *on easel or l-board.)*

ST READER: The laurel wreath encircles the other symbols resentative of VICTORY. It he recognition of triumph in ys of early Greece and Rome, ontinues to express victory chievement. For us, as mem- of the Woman's Society of ian Service, this victory is ith in the power of the Chris- nessage to solve the problems eet the needs of today's world.

MN: (*The Methodist Hymnal,* 78, third stanza)

ad on, O King Eternal:
e follow, not with fears,
r gladness breaks like morning
Where'er Thy face appears;
Thy cross is lifted o'er us;
We journey in its light:
The crown awaits the conquest;
Lead on, O God of might.

EMBLEM BUILDER *(places* ***triangle)***

SECOND READER: The triangle is one of the oldest Christian symbols, representing the Holy Trinity—Father, Son, and Holy Spirit. In our particular usage we think of it as expressing also the unity of the three church groups of Methodist women that combined to make the Woman's Society of Christian Service. It speaks to us further of the threefold nature of our world mission as Methodist women—our responsibilities in the home field, in the foreign field, and in the area of Christian Social Relations and Local Church Activities. We might add as a symbol of our personal threefold dedication through membership, that it recalls to us our pledge to give our prayers, our service, and our gifts. All told, a trinity of human relationships and service, expressing the divine.

HYMN: (*The Methodist Hymnal,* No. 1, fourth stanza)

Holy, holy, holy!
Lord God Almighty!
All Thy works shall praise Thy Name,
In earth, and sky, and sea;
Holy, holy, holy,
Merciful and mighty!
God in Three Persons,
Blessed Trinity!

EMBLEM BUILDER: *(places* ***two hemispheres)***

THIRD READER: It has been said that either God is God *of* all or He is not God *at* all. *(E. Stanley Jones)*

We believe in the kingdom of God as the divine rule in human society; and in the brotherhood of man under the Fatherhood of God.

(Affirmation of Faith, page 512, *The Methodist Hymnal*)

We believe in Jesus' concept of all men as one. Thus we believe that the world is our parish, and that our responsibilities are bounded only by its boundaries.

HYMN: (*The Methodist Hymnal,* No. 476, second stanza. Use tune, "Materna," No. 491)

O God of love, whose spirit wakes
In every human breast,
Whom love, and love alone can know,
In whom all hearts find rest:
Help us to spread Thy gracious reign
Till greed and hate shall cease,
And kindness dwell in human hearts,
And all the earth find peace! [1]

EMBLEM BUILDER: *(places* ***cross)***

FOURTH READER: At the center of the emblem, as at the center of the Christian faith, stands the cross. The significance of the cross was the foundation of the early Christian church. It is the symbol of greatest universal meaning. It is at the center of our spoken and our living message for our world today. If we had no other gospel than the words which relate themselves in one way or another to the cross, we would still have the essentials of our Christian faith.

HYMN: "Above the Hills of Time" (*The Methodist Hymnal,* No. 145)

LEADER: The wreath—the triangle—the world—the cross: insignia of victory, unity, universal redemptive power. Ours is a symbol which we should never wear lightly. Nor can we feel worthy of it, in our own strength: but like St. Paul, we know that God's strength is sufficient for our inadequacies, and in this confidence we assume the responsibility of membership in the Woman's Society of Christian Service.

BENEDICTION: Ephesians 3:20, 21 *(all standing)*

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

* Available at Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices. 10 cents; 2 for 15 cents.

[1] Used by permission of The Hymn Society.

I Saw Protestantism Growing

By ELIZABETH M. LEE

Methodist Prints

She Wears Orchids, too! Miss Eliz Lee, author of *He Wears Orchids*, Frank G. Brooks, President of the Division

THIS time it was in Mexico and Cuba, as I motored almost 2,000 miles in these neighboring countries on an official tour of Methodist missions. The growth may be more apparent in Cuba than in Mexico where many freedoms are curbed by government regulations, but growth comes not only in institutions. It comes in people.

First, the laws of the two countries, so geographically close to each other and to the United States, are far apart in their philosophy and their functioning. Cuba seems, as far as religion is concerned, as free almost as the air one breathes. There are no restrictions on entry into the country, or on residing there. Any kind of Protestant work may be established and may develop without official obstacles. If one may judge by the Catholics one meets, there is a tolerance toward other faiths that is not generally found in many other countries of Latin America.

In Mexico, conditions are different. Under present law the only legal provision for entering the country to reside and work seems to be to deposit almost $10,000.00 per person through the Mexican Immigration Bureau, the money to be held in a bank in Mexico City in the name of the individual and drawn out at the rate of 1,000 *pesos* a month. The depositor is called a *rentista,* meaning a retired person living on his income. After money has been deposited, it may be months before the depositor receives a permit to enter Mexico, and more months before he can begin to draw out his money. Mexican Protestants are now seeking an easier entry provision so that Christian workers may more freely enjoy the privilege of service in Mexico.

In this country also, according to the latest constitution, all church property is owned by the government. No schools may be carried on by religious organizations. No foreigners may be principals of educational institutions. No religious instruction may be given in school buildings.

Over the years, in the face of these seemingly insurmountable obstacles, Protestant leadership has grown and held the lines steady. Because in former, freer years many young Mexicans received training in mission schools and became active Protestants, in the time of social revolution and strict regulations that applied to Catholics and Protestants alike, they were able to take over, as private individuals, many institutions formerly carried on by the church. Today these consecrated men and women are in the vanguard of Protestant education in Mexico. Most schools under such leadership are crowded, and Protestant ideals dominate. Even more, many of these leaders have the confidence of the municipal and state authorities.

One such school recently received through the favor of the governor of the state a generous contribution of money and several loads of cement toward the erection of a new dormitory for girls. Pueblo Normal School, resurrected a few years ago by the earnest, sacrificial endeavor of two Protestant Mexican women of high intellectual standing, has received government recognition of its Normal course which sends out a handful of the many trained teachers Mexico needs today.

Both Mexico and Cuba are largely rural but the advance in this type of Christian service is slower in Mexico than in Cuba. One can drive for miles through rural sections in Mexico, finding here and there great Cath churches built years ago by Spanish conquerors and today q "dead," which apparently do li for the uplift of the peasants wh squalid mud huts and unproduct fields are shadowed by the use gilded domes. Here and there piece of rural work is making mark on a community, as in Co zar, because of the earnest endea of missionaries, but there is li enthusiastic backing from autonomous Methodist Church Mexico which, as in many ot lands, serves the cities more t the countryside.

In Cuba rural work is only years old. In the few spots wh it is organized, it is chiefly un the auspices of the Woman's Di sion of Christian Service. Beca trained preachers are few, seve of the women missionaries h taken orders as local preachers deacons and are appointed by bishop in charge of rural paris These congregations prosper though the women ministers pl rigid restrictions on church me bership. In a certain group a yo man was pointed out as not ye member of the church. Why? U all his family and community re tionships are straightened out, h not considered ready for baptism

re it exists this rural work
ose to the lives of people. It
e the ministry of a mission-
ring as a friend by the side
road, sans equipment or much
zation but with a deep sense
responsibility as a Christian
or. Driving into one such
an village, we drew up to the
n the plaza to ask two girls,
ou know where the North
can *Senorita* lives?" "They
Senorita D—," they whis-
to one another in surprise.
o us, "You go along that
and keep turning right."
en the turns did not bring us
desired spot, we inquired at
ayor's office. He loaned us a
man to drive with us to the
nary's door. "She is," he
'the friend of us all in this
."
r new house is finished. Could
me tomorrow to dedicate our
" asked a country couple of a
nary in Cuba. It was a
, thatched-roof house of the
carpenter. In the living
he Bible had its place beside
mp. On the wall hung the
e of a family entering a
. A few neighbors had gath-
They sang a hymn and
d solemnly to the dedication
e, "O God, make this home
de of love and light."
hese two lands there is prog-
in youth work, especially
students. Increasingly boys
rls are learning to work to-
under the aegis of the
. Youth institutes and camps
oth sexes are multiplying.
dist youth of Mexico face a
rary setback because the 1950
al Conference of this auton-
church placed a ban upon
ional MYF camps. It is
d that many Protestants in
o still feel it is unwise to
away from the tradition that
nd girls do things separately.
s country the Union Theo-
Seminary has not yet
ed a coeducational organiza-
nd the girls must belong to the
ness School although they
ake some courses with the
t the seminary. In the freer
air of Cuba, young men and women live and study together on the beautiful campus in Matanzas, overlooking the bay.

In Cuba, also, the recently established Rural School in Preston, in which both the Division of Foreign Missions and the Woman's Division cooperate, is coeducational. Here under expert leadership, out in the rural heart of Cuba, boys and girls from the country are learning how to lift the life of their people through improved agricultural methods, rural sociology, and all the modern techniques of rural life, based on Christian principles.

The Week of Dedication has made possible one of the outstanding advances in either country. On February 11, 1951, the beautiful University Church in Havana was dedicated. By its side stands the new Student Evangelical Center, contributed by the Woman's Division. Here, near the campus of the University of Havana with its enrollment of 10,000, the evangelical students are finding a church home and using to the full their own library, study, and recreation rooms. "It is the best thing that ever happened to us students," remarked a Methodist boy who had come from one of our rural parishes to study in Havana. But we still have to live in indecent boarding houses. Can't the church build us a Christian hostel? We students will support it."

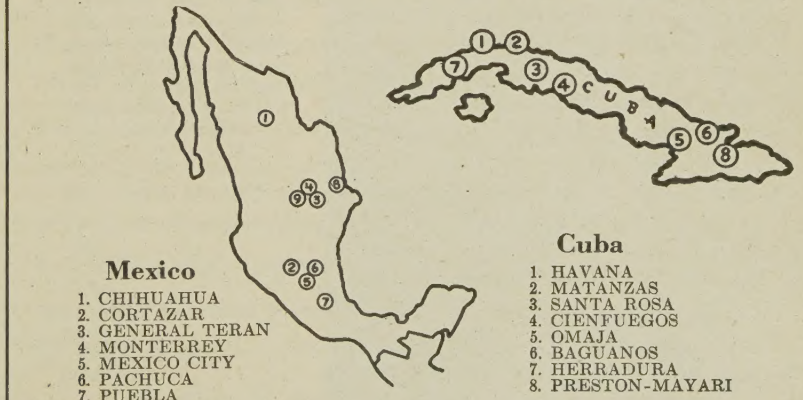
And so the church grows—the independent Methodist Church of Mexico with its efficient organization, its high degree of self-support, its nearly 30,000 members who maintain their Christian faith in the face of frequent persecutions from the Roman Catholic group; the smaller but quickly growing church in Cuba which still has to build up its independence from the mother church in the United States. Both groups, each in its own way and with its own problems, are witnessing for the Living Christ in lands where the traditional church of the Spanish conquerors emphasizes only the Christ of Good Friday, dead and buried forever in the tomb.

SARAH CHAKKO HONORED

Miss Sarah Chakko, president of Isabella Thoburn College in Lucknow, India, was elected a president of the World Council of Churches during the meeting August 4-11 of the Central Committee in Rolle, Switzerland. She succeeds Professor T. C. Chao of China, who resigned.

Miss Chakko had served for two years as secretary of the Commission on Life and Work of Women in the Church, World Council of Churches. She has been associated with the Isabella Thoburn College, an institution of The Methodist Church, for eighteen years, first as an instructor, then as vice-president. She has been president of the college since 1945. She was educated at Queen Mary's College, Madras, the University of Michigan, and the University of Chicago.

LOCATION OF WOMAN'S DIVISION PROJECTS



Mexico
1. CHIHUAHUA
2. CORTAZAR
3. GENERAL TERAN
4. MONTERREY
5. MEXICO CITY
6. PACHUCA
7. PUEBLA
8. REYNOSA
9. SALTILLO

Cuba
1. HAVANA
2. MATANZAS
3. SANTA ROSA
4. CIENFUEGOS
5. OMAJA
6. BAGUANOS
7. HERRADURA
8. PRESTON-MAYARI

Methodists Look at America's Towns and Farms

By WILLIAM WATKINS REID

With newspapers across the nation dramatically emphasizing that all is not well with American soil and water conservation—as witness the rampaging floods of mid-July in the Midwest—the National Methodist Town and Country Conference met in Sioux City, Iowa, from July 21 to 24. Floods centering in Missouri and Kansas and threatening areas further south cut the attendance of pastors and laymen from these great agricultural states; nevertheless the registration at the conference numbered about 1,500 delegates, and attendance at public meetings ranged from 3,000 to 5,000.

The conference, called "to make more effective the program of The Methodist Church in town and country," and emphasizing the interdependence of better life for men in the small communities and of better social, industrial, economic, and religious conditions in those same towns and villages, was sponsored jointly by the Council of Bishops and by the Department of Rural Work of the Board of Missions and Church Extension. Excerpts of some of the speeches are quoted.

Rural Life Trends

Something of the rapid change in rural and town life in all sections of the United States, caused largely by the introduction of electricity, farm machinery, good roads, and transportation, was outlined by Dr. Arthur F. Raper, social scientist of the United States Department of Agriculture. By charts and graphs, he pictured "Where We Are in Rural America" and gave some indication of "trends in rural life."

"Every year since 1930," Dr. Raper pointed out, "fewer people have been working on the farms, but these fewer people—because of machinery — have been growing more material. We have almost doubled the quantity of corn, of cotton, of potatoes, of tobacco, and of some other produce raised per acre today as contrasted with twenty years ago. And the whole trend is to raise more produce, with less man-power hours and less land year by year." He added that only about one thirtieth of the work on farms is being done by migrant labor, despite the social problem that that type of labor entails; and that fewer man hours are spent in the fields today than at any time in this century.

Dr. Raper said that in recent years American farms are becoming fewer in number, but on the average larger in size than a decades ago. Today farms aver nearly 200 acres per family. compared this with two and a acres per family in Japan, and gested that something betw these two extremes might gradu become the recognized size o "family farm." With the pro use of machinery, of fertilizer, of modern techniques, Dr. Ra said, the large farms will be necessary, and men will talk no "acreage owned" but of "bus harvested." The modern yo farmer in America, he suggested not now investing his capital acreage, but in good stock, equ ment, and machinery.

Another change in the pictur rural America, Dr. Raper said that while the active rural farm population is decreasing, the r farming population in the to and villages is increasing.

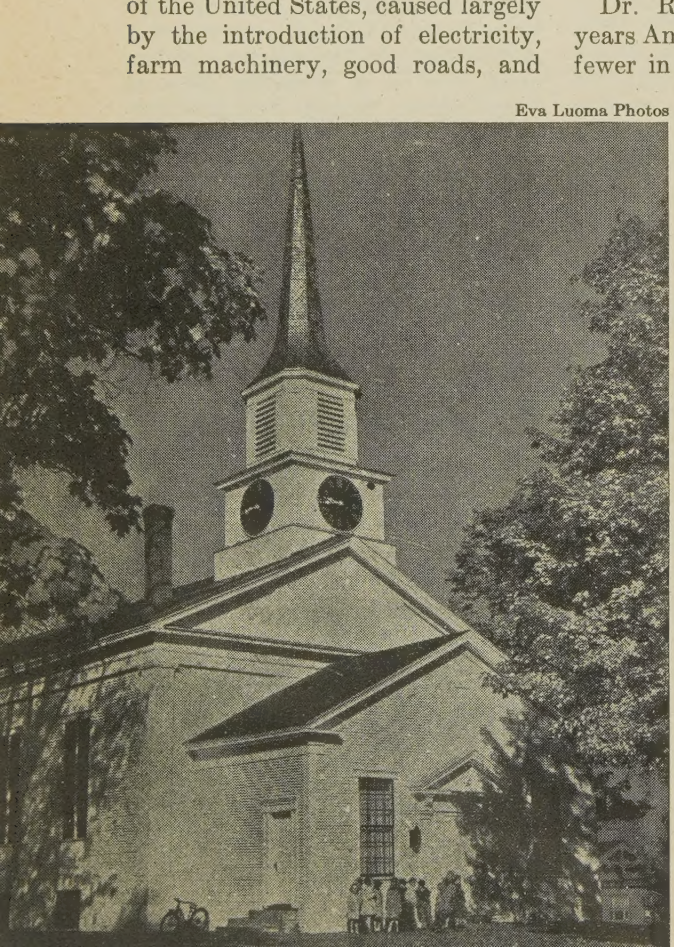
Rural America and the Chil

Miss Katharine F. Lenroot, tiring from the Children's Bur after thirty-six years of servic its development, made a plea "a concentrated attack . . . o community basis," led by church on such problems as ternal and infant mortality, ployment of children where the migrant labor, unfairness in edu tional and medical aid to r children as compared with children.

"Children living in rural are said Miss Lenroot, "get less sch ing than those living in ci School attendance has been ma edly prolonged, however, for urban and rural children, in re decades. Among children betw the ages of six and seventeen ye 5 per cent of those in urban a and 11 per cent of those on fa are not in school. Children of gratory workers are in many stances almost totally deprived educational opportunity. Stren

(*Continued on page 40*)

Eva Luoma Photos



The article "Meeting Community Needs" illustrates one of the purposes of the Woman's Division's rural work program — developing leadership in the rural church and community

Meeting Community Needs

By ELIZABETH THOMPSON

ıs past year, as a rural orker in Louisiana Conferıce, I served in a commur rather three communities rmed a charge.

young minister had a vision. ided—wise man that he is—n with the women. Now a orker is not primarily a field ry for the Woman's Society istian Service. She tries to the point of need and she with Aggregy of Africa that ou educate a man you edu- individual, but when you a woman you educate a So when the invitation organize the women on the I was happy to accept.

ker is in an area that was ly small trucking farms. All n now are employed in the ial plants in Baton Rouge -five miles away or they in" pulp wood. In this situae have two churches in the ountry and one in the village the parsonage is located. ne church (the smallest and emote) had a society and it ady to disband. The women a widely scattered commuheir husbands' work shifts constant adjustments in outine; often transportation cking. You can see why women would feel discournd why the women of the wo churches would hesitate ertake to organize.

almost a year later, they n impressive list of accoments—beautification program al churches; parsonage iment, a joint enterprise; program with public health d school, a community projnd through their gifts they eached out around the world.

e of the men always were at the monthly business gs and they decided to or- a Methodist Men's Club. re having the roads in front of the churches black-topped and are inaugurating a wholesome recreation program, a service to the entire community.

Thus many lay leaders now are carrying the load formerly undertaken by the minister. And they do not talk in terms of their local churches alone or as a Methodist unit; they are becoming a fellowship of the concerned for all persons.

Then there is the *"ghost" community*—Sieper, for instance. Located on what is now a back road to the Texas border, twenty-eight miles from a telephone, it was once a thriving lumber town until the timber was all cut and only those remained who were tied to the eroded, cut-over land. The lumber company took the church building when it moved, and soon afterward the school was consolidated. The little handful of Methodists without a preaching place were attached to first one nearby circuit and then another.

Two years ago the minister invited me to one of these churches. Two women from Sieper were present. I spoke on "Man's Use of God's Earth"—and had such a warm invitation to visit Sieper the next day, I changed my schedule to accept. Little did I know that I had chosen the one subject which was of paramount importance. Almost immediately they asked if I could help them have a Soil and Soul Sunday. I almost gasped that they had even heard of such a program.

Thirty years ago our state extension sociologist had given them a sense of community. This spark had been kept alive by the Soil Conservation and Parish (county) Agents. But the church never had a minister who was interested. Since the minister is in charge of the church it took me a long, long time to help him see the spiritual implications in our use of God's resources.

Through the years, many of our churches have by-passed other agencies and organizations likewise concerned with rural welfare. And yet as Mark Rich says in *Rural Prospects:* "Most agencies are conceived with the idea of giving serv-

(*Continued on page 42*)

THE RURAL CHURCH

They came to wrest a living from the sun-baked sod,
But first they built a place in which to worship God.
Here where trees were scarce, the ground flat and firm and dry,
Rough-cut logs were hauled from a scant supply,
And smoothed and notched and fitted, one by one—
A church arose. A community had begun.
The rural church grew because this humble seed
Was rooted in the soil of a common need.

The builders possessed no written permit,
No abstract was drawn, just Holy Writ:
"And upon this rock I will build my church"—
These were no legal terms for which to search—
There was no transfer of lot or block or deed,
Merely the fact that man, in time of need,
Paused, wisely, in cultivating the sod,
To build a place in which to worship God.

Today, rural life is basically the same
As back in the days when the pioneers came;
Though the old spring wagon and dappled bays
Have now been replaced with sedans and coupés,
They still come for miles to worship together,
On all occasions and in all kinds of weather.
For the seed of that faith, often watered with tears,
Has brought "showers of blessing" down through the years.

O Lord, of all seekers along the way,
Keep strong our youth in faith today.
May they, too, pause as they pioneer,
To build a sanctuary on their frontier!

—Ethel E. Reeder

1951 Week of

Allen High School

"High up in the Blue Ridge Mountains
'Neath God's tender care,
Stands our dear old Alma Mater
Allen School so fair."

That verse gives the general location, but one would need more specific directions to reach Allen High School which is favorably situated within a fifteen-minute walk from the business section of Asheville, North Carolina, and at the foot of Beaucatcher Mountain.

The superintendent, Mrs. Claire M. Lennon, gave a vivid word picture of this worthy project at the Annual Meeting of the Woman's Division. Those who heard her were convinced that the Week of Prayer and Self-Denial money would be well invested in the proposed new building.

Opened with a prayer meeting, October 31, 1887, throughout its sixty-four years of existence the school has expanded to meet the changing needs of the community. At present, it is a four-year high school, fully accredited by the State of North Carolina and by the Southern Association of Secondary Schools and Colleges. That girls are prepared for an intelligent and Christian performance of life's duties is clearly demonstrated by the students and graduates. Even their pictures reflect the glow of wholesome personalities.

Mrs. Lennon stressed the overcrowded condition in the old frame building which has seen its best days. She was amused at a statement, made in 1941 by the principal, Miss Julia Titus. In speaking to an annual conference, Miss Titus said: "This fall we have enrolled in the dormitory forty-seven girls—*four more than can be comfortably housed.*" And now the present enrollment is 113, *with seventy-five living in the dormitories!* Yet, despite inconveniences, Mrs. Lennon says the girls are happy and content. They study hard and make good grades. Last year approximately 70 per cent were honor-roll students.

But that does not mean the girls are bookworms. They engage in a variety of extracurricular activities such as Girl Scouts, class and department clubs, the Children's Theater, Y-Teens, and the N.A.A.C.P. Being normal girls, they enjoy the movies, monthly parties, hikes, mountain picnics, softball, roller skating, and the traditional seasonal observances. For cultural development they attend lectures and concerts.

Students respond to the religious emphasis in a beautiful way. Attendance at the mid-week prayer service, which is strictly voluntary, averages 97 per cent of the student body. The commission on worship of the well-organized Methodist Youth Fellowship is responsible for the Wednesday service and all othe campus worship services includin the Sunday school. Mrs. Lenno stated that perhaps the most effec tive services are the ones held o the mountain at the end of a picnic

The Allen Choir is the school' best good-will group. This choi gave over fifty performances las year for nearby churches, Woman' Societies, and Youth Fellowshi groups. The choir also participate and earned ratings in district an state music festivals.

The biracial staff inspires toler ance and oneness in that the mem bers live, learn, and worship to gether as one big family.

"We know that our institution i needed in our community," sai Mrs. Lennon, "for there are stil seventeen counties in Weste North Carolina which do not pro vide high school for Negroes. I fact, there are only two accredite high schools in the entire area an both are in Asheville—Allen an the city high school.

"We feel that the service we giv here is service given toward bring ing God's kingdom upon earth, fo here the bonds of love and good wil which bind us all together ar strengthened. We live in a gloriou day for Christian service.' '

Methodist Print

Allen High School Choir, Asheville, North Carolina

ıyer Projects

he Healing Ministry of Sanatorio Palmore

By MARIA Q. DE FRAUSTRO

Sanatorio Palmore in Chihuahua, Mexico, is filling a great need in that country as a Medical Center and Training School for Nurses. It is well known throughout the Republic of Mexico as well as the Central American countries. (A recent graduate is from Nicaragua.) Our buildings, with the exception of the Nurses' Home, are old, inconvenient, and inadequate. The Nurses' Home, built in 1940, is crowded and some girls live in an adjoining cottage.

Our plan for expansion includes: a surgical unit, three wards for patients, an addition to the Nurses' Home, and a central kitchen.

—*Lula D. Rawls, R.N.*

anatorio Palmore has been ly blessed of God in its twenty- n years of existence. At the e time, it has become a great sing in many ways.

would not be possible to merate its struggles, but we nk God for the self-denying per- who have struggled and are ggling for the advance and pres- of the institution. At the be- ing, the majority thought that e interned in a hospital meant h or bidding farewell to the d. Today, they know that a ital is a place where everyone ks diligently and with good will the recovery of the patient.

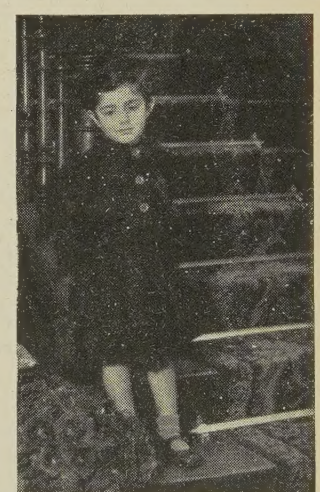
he School of Nursing is the hos- l's right arm. It started with a istian student in the midst of t obstacles. It was a work of h. A few years later, the school in possession of a beautifully t nurses' home. These quarters, ch in the beginning were thought cient to cover the needs for at t ten years, have become too ll to accommodate the student body. At this writing, there are forty-four students, and there would be more but for lack of space. The directors have been compelled to refuse admittance to several applicants.

At seven o'clock in the morning, a religious service is held in the dining room. A hymn, chosen by one of the nurses, is sung. Then follows the reading of the Bible and the daily commentary found in *The Upper Room,* and a closing prayer. Everyone takes her turn in leading. A Bible class for the nurses is held once each week. We have noticed with joy that several of those who were not Protestants are attending the services in our church.

The students point out with pride the fact that they are enrolled in Sanatorio Palmore.

To Miss Edna Potthoff is due much of the success of the hospital. She spent the best part of her life here and is remembered by those inside and outside of the institution. Her successor and present director, Miss Pearl Hall, uses her profession not as a means to make a living, but as a heartfelt vocation. She is an untiring worker. Her example, diligence, and straightforwardness are an inspiration.

A leading doctor once said, "It would be impossible to estimate fully the hospital's work; but we can say without reservation its helpful and beneficial hand has been felt in every sphere of life."



Newberry y Cia., S.A.

Students at Colegio Irene Toland, Matanzas, Cuba

Right: **Smallest pupil in the boarding department of Colegio Americano, Rosario, Argentina**

Bottom: **Nurses' dining room, Sanatorio Palmore, Chihuahua, Mexico**

World Outlook

First missionaries sent to Liberia from the Woman's Division: Miss Dora Lee Allen, Miss Sallie Lewis Browne, and Miss Carrie Peat

Jacob's Well Was There

By DORA LEE ALLEN

In the story of Jesus talking with the Samaritan woman, great meaning is hidden in the simple statement: "Jacob's well was there." Hot, tired, thirsty travelers as well as women who came to draw water were refreshed because someone with foresight had dug a well and placed it at the disposal of others.

So it was when we three missionaries entered Liberia. We found Jacob's well there. We are pioneering. The Woman's Division has not had any work in Liberia for many years. Initially our project is to establish a hostel for girls in the city of Monrovia.

As our ship left New York our hearts were full of questions concerning our reception and full of eagerness to be about our Father's business. And then came the glorious surprise. The well was there! Members of the local Woman's Society and the Liberia Conference Woman's Society of Christian Service, the ministers and fellow missionaries, even parents have had a hostel for girls upon their hearts for many years. They laid the foundation for our work.

Methodism's oldest foreign mission field is Liberia. March 8, 1833, Melville B. Cox arrived in Liberia. A sick man even before he left America, Cox was stricken with fever soon after his arrival and died. Inspired by his words: "Though a thousand fall, let not Africa be given up," other missionaries followed Cox to Liberia only to be overtaken with the dread fever so that the work progressed slowly.

According to Dr. Wade Crawford Barclay, among the most effective missionaries sent during the years 1832-1844 was a woman, Mrs. Ann Wilkins.[1] Even today in Liberia we hear words of praise for the work this woman did among the children. Her life stands as a testimonial of service. She saw the need for a home where girls could board while attending school.

The struggle for existence has been long and hard, but the church has maintained its foothold and faithful Liberian Methodists have carried on the work. But there were no missionaries under the woman's organization. African womanhood, as in many other emerging cultures, was subservient and little effort had been made to give education and training to girls. So prayers began.

Liberia is awakening to a new day. A more significant place cannot be found to inculcate a nation with truth and democracy and character, than through raising the status of its women. Realizing this need, cries came from Liberian parents, "Give us some help in training our girls." Their cry was heard. In 1944 the Woman's Division voted to open work in Liberia. Money from the 1945 Week of Prayer and Self-Denial offering was allocated for the purchase of land in Monrovia and for building the first unit of the hostel. Then began the search for missionaries to send. As light began to glimmer, hope was raised in the hearts of parents and a scholarship fund was started.

Thus on October 6, 1950, when

[1] *Early American Methodism*, 1769-1844, Volume One: Missionary Motivation and Expansion.

Offerings from the U

Miss Sallie Lewis Browne, M
Carrie Peat, and I landed at M
rovia, we found a heart-warm
welcome, pleasant surroundin
and the opportunity to set ab
our work at once. (See arti
page 12, March issue. *Editor*)
had thought some years would h
to be spent in planning and build
before we could open the hos
But because of the prelimin
planning and work, we now are a
to open the hostel in tempor
quarters; allowing the girls to
tend the College of West Africa t
year. In addition we are worki
with the children and youth in t
Methodist Church. Truly gr
things should happen here.

With God's help we will do
best to accept the challenge p
sented to us by Mrs. Etta Wrig
president of the Monrovia Woma
Society of Christian Service in h
address of welcome: "We are ve
happy and proud to note the broa
mindedness of the Woman's Di
sion of Christian Service in san
wiching its delegation of missio
aries with one of our own kith a
kin; I refer to Miss Peat. This
is but a clear demonstration of t
fact that they are working in t
true spirit of the poet who wrot
'In Christ there is no East or We

"Knowing as we do that the eva
gelization and education of eve
nation must be done chiefly by
own people, and also believing th
this hostel which you have come
build will be open to all Liberi
girls, irrespective of class or soc
status, we therefore, in this pub
manner pledge our wholeheart
cooperation and support, both mo
ally and financially, hoping th
from within its walls and und
your hands will come the wives
our future Presidents, cabinet mi
isters, legislatures, and yea,
only wives, but great leaders
every avenue of life.

"Again, we are happy to welco
you here and pray that our hea
enly Father will crown your labo
with abundant success."

Prayer and Self-Denial

HAVE INCREASED

from $113,440.71 in 1940 to $392,280.07 in 1951, Total receipts, 1940-1951, $2,738,693.07

And how has this money been used? To meet needs around the world as indicated in this brief review which highlights only a few of the recipient projects. In some instances, plans have been delayed due to building restrictions and rising costs

rance to the Pratt-Sprowles Audi-ium, Aoyama Gakuin, Tokyo. A 1948 project

FOREIGN PROJECTS

Crandon Institute, Montevideo, uguay, was one of the projects benefit in 1942. A story of that hool is in the September issue.

Girl's Hostel, Liberia. Dora Lee len recounts the progress made the opposite page.

Projects in India were bene-iaries of a part of the 1946 offer-g. Udgir is in the midst of a new ristian community. A few years o, there were not more than two three families who were Chris-an. Today the Christian commu-ty is roughly 1,000. For the chil-en of these families it was neces-ry to establish a boarding school. his is a joint project of the two ivisions. The first unit has been uilt and is opened for its first year school, beginning June 1, 1951.

In 1928 a training college for ristian women was established at awa Bagh, Jabalpur. A small cot-ge was used for classrooms and a e of buildings put up for a rmitory. Now, after twenty-ree years, the first adequate building is being erected in part from 1946 Week of Prayer funds and in a larger part from 1950 Advance funds. Also, the first unit of a new dormitory is being built. The college has been granted permanent recognition by the government of the Central Provinces and is therefore an accredited college and has grown greatly. It is popular with all religious groups and is serving the entire Hindi area of India.

At Stanley Girls' High School the assembly hall was built in 1904. It was quite adequate for its day and built to accommodate 150 students, though its enrollment was only seventy students. The enrollment is now 1,140 and there is no place in the entire school to assemble the whole student body and staff, let alone guests. The building of the new assembly hall from Week of Prayer funds was delayed due to the war, but it will be one of the finest buildings in the city when complete. It will be a great joy to the school to have an assembly room with a seating capacity for all of the students who meet there daily for chapel service.

HOME PROJECTS

Bethlehem Center, Chattanooga, received $40,000 from the 1944 Week of Prayer funds to build a gymnasium. Since this was not enough, no building has been erected but the money is being held. In the meantime, an adjacent cottage has been remodeled for a teen-age canteen or drop-in; the playground has been improved.

Plans for Garden Creek Community House, Oakwood, Virginia, are outlined on page 15 of this issue.

Turn to page 31 for a story of the Maynard-MacDougall Memorial Hospital.

In 1947 two institutions of the Bureau of Educational Institutions shared in the receipts: National College for Christian Workers, Kansas City, Missouri, and Scarritt College for Christian Workers, Nashville, Tennessee. National College, founded at the beginning of the century, was greatly in need of strengthening its program, and the Week of Prayer funds were used to help in the erection of a library-administration building which now brings added beauty to this lovely hillside campus. Scarritt College was also looking forward to an expansion program, and its funds from the Week of Prayer were used to erect the dormitory and a classroom building. In strengthening these two colleges for Christian workers, the Woman's Division has made stronger its important program of personnel and training for Christian service, both here in our own land and in far distant mission stations.

Library, National College for Christian Workers, Kansas City, Missouri

Recent Arrivals From—

China: **Misses Elsie Reik, 1022 West Wells, Milwaukee, Wisconsin; Laura Schleman, 1752 Rosedale Ave., E. Cleveland, Ohio; Dr. Margaret E. Tucker, Box 791, Olds Hall, Daytona Beach, Florida.**

Cuba: **Miss Leora Shanks, 411 W. Franklin, Weatherford, Oklahoma.**

India: **Misses Evelyn Hadden, 151 Kellogg Ave., Palo Alto, California; Jennie Ball, Marshall, Michigan; Alta Griffin, 140 Alexander St., Caro, Michigan; Florence Salzer 752 S. Hudson Ave., Pasadena, California; Lilly Swords, Long Eddy, New York.**

Japan: **Miss Mabel Whitehead, 554 Tenth Court West, Birmingham 4, Alabama.**

Mexico: **Miss Emma Eldridge, 2619 Etna Street, Berkeley 4, California.**

Philippines: **Miss Marion Walker, Hillsdale, Illinois, or care of Mrs. Kenneth Jones, London Mills, Illinois; Miss Mary Evans, 214 Highland St., Milton, Massachusetts, care Mr. Malcolm Campbell.**

Recent Sailings For—

Africa: **Misses Ruth O'Toole, Myrtle Zicafoose.**

India: **Misses Vera Parks, Marian Warner.**

Japan: **Misses Katharine Johnson, Lois Cooper.**

Mexico: **Miss Ruth Byerly.**

In Memoriam

***Deaconess Lillian Langdon* was graduated from the Chicago Training School, Chicago, Illinois. She entered deaconess work in 1901 as parish visitor at Deering Church. The majority of her years of service were spent in parish work in Chicago and at the Children's Home in Everett, Washington. Miss Langdon was retired in 1945. She passed away in Chicago on June 4, 1951.**

***Miss Elsie Shepherd*, for many years a missionary in Mexico, died on the field, July 14.**

Latin America

Cuba: On July 1, in the Methodist Church in Herradura, Cuba, a window depicting Christ in the Temple was dedicated to the memory of Miss Lucile Lewis who served as a missionary in Cuba from 1925 to 1942.

Brazil: Bennett College in Rio de Janeiro, Brazil, received a gift of 50,000 *cruzeiros* toward the cost of erecting the new primary building. The contribution came from one of the Bennett faculty, Miss Helvisa Marinho.

Bureau of Medical Work

More Field Trips in Alaska. Miss Helen Frost, a Swedish Covenant missionary at Teller, Alaska, sent this account of a good-will trip made by Dr. Fred Langsam of the Maynard MacDougall Memorial Hospital in Nome: "The Rev. Mr. Amundsen, the Unalaklete pastor who flies his own plane, brought Dr. Langsam to hold a clinic at my house. Later, the doctor performed eleven tonsilectomies in our chapel which we had converted into a hospital ward. Mr. Amundsen assisted him; Sadie Topkok washed the instruments and kept them sterilized. I prepared the patients and helped after the operations. Some of the mothers were with us, too.

"In the evening, we had a short service in the chapel. It was an interesting scene with all the cots standing in rows below the platform. The next day, Dr. Langsam went across the bay to the mission where he also held a clinic and performed six tonsilectomies. We are greatly indebted to Dr. Langsam for all he did for us."

China

Word came by cable that Misses Luella Koether and Janet Surdam of West China had arrived in Hong Kong and that both were well. These two missionaries were arrested on December 28, 1950, in Chungking and had not been heard from since that time. It is therefore an occasion for great rejoici that they have been set free a will soon be on their way home.

There are now five missionari of the Woman's Division in Chi —Miss Bessie Hollows in Shangh Misses Pearl Fosnot and Al Eriksen in Chengtu, Miss Hel Desjardins in Chungking, and Mi Gertrude Cone in Nanchang. It hoped that before long they w receive their exit permits.

China missionaries who have a ready had their furloughs are n serving all over the world. Tho who have recently reached t United States are already wanti appointments in other fields. soon as they have had the usu rest, study, and itineration th will be reassigned.

Bureau of Social Welfare

Friendship Home, Los Angel California. Adoria, *an Afric Princess,* was born in Nigeria, We Africa. She attended one of o mission schools in Africa where s completed her high school wor Then she came to the United Stat under the Foreign Student Counc arriving in Los Angeles witho money. The student secretary the YWCA directed Adoria Friendship Home.

It took Adoria only a very sh time to comprehend the way oth girls did things. She entered in the spirit of the home at once. Sa urday meant cleaning her roo with her roommate. Sunday mor ing meant sharing in the devotion period, and weekdays, going school, checking out to the libra and so forth. She even changed h eating habits. At first, Adoria sai "No desserts." Now she says: "I doing as I see others do and am e joying it."

Adoria attends church with and the girls invite her to th churches. She has spoken bef groups several times. At Chri mas, she enjoyed the tree and ga us several interpretations of Af can dances. Although Adoria

lletin Board

nly nineteen, she is quite accom-lished and very ambitious. She is najoring in journalism and hopes o be the first African woman to perate and publish a newspaper. Ier gratitude to the Woman's Divi-ion is expressed in her own way: I cannot possibly find words to ompare to the overwhelming riendliness of the people in Friend-hip Home. I shall never forget his aid. I thank God for people ke these women of your church ho have made this home possible."

—Mrs. Corah E. Jordan,
Superintendent

Burma

On August 18, the Woman's So-iety of Christian Service of the urmese Methodist Church met at angoon. One of the most inter-ting features of the program was he reports of the local societies ven in Burmese, English, Tamil, elegu, and Chinese—all working der quite different circumstances d functioning in ways adapted to eet their separate needs. At the ose of the meeting there was a nsecration service for the new fficers with the underlying thought, To Make Him Known."

One of the most hopeful aspects f the Burmese Methodist Church s the large percentage of young eople in the congregation.

Malaya

About five hundred members of he Methodist Youth Fellowship et at two institutes during the pril holiday to study the theme, He Leadeth Me." Among sub-ects discussed were the need of allying to the support of the Asian astors to the end that there would e an indigenous church, and the mportance of the morals of the ountry with especial reference to he evil of running public welfare otteries.

Bureau of Urban Work

Personal Notes From Urban Cen-ers. Emma Freeman from *Campbell Friendship House,* Gary, Indiana: "After eleven years here, it would seem strange to think of being somewhere else. I like just about everything here—even the long hours. I do enjoy working with the folks in this neighborhood. The members of the local board are a challenge to me. The problems in the community constantly keep us on the move. And I enjoy the close relationship with the other staff members.

"Of course, there are times when the fields look greener elsewhere. There are times, also, when the remuneration elsewhere is a challenge. Miss Morse and I were talking about this the other day and we finally came to the conclusion that certainly for some of us money doesn't count as much as it does for others. We are in a high-cost-of-living area and we compete in that phase of our lives with unskilled millworkers who generally receive better annual incomes than we do. Most of us could enter the school system here and start at a higher income than any of us receive. This is mentioned only to indicate that *pay* isn't what keeps me here. I have a feeling that I have done something here, that there is still much to do, and that I like working here! Last, but not least, and probably most important of all—I like working under the supervision of the Woman's Division of Christian Service. There is a 'soundness'—a 'down-to-earth feeling about belonging to the great work of Methodist women.' "

Thomas F. Mumphery, *Bethlehem Center, Spartanburg, South Carolina.* "I am simply delighted with my position here. It has been a satisfying experience to help get the enlarged program off to a good start. It has also been a great pleasure to work with such a wonderful staff." (Mr. Mumphery attended Bethlehem Center, Nashville, Tennessee, as a child, and later as a college student he did volunteer work there. — Mrs. Mabel Garrett Wagner.)

Wolff Settlement, Tampa, Florida, Mrs. Mary Youngblood. "One day the children and I were talking about boys and girls from other lands. We were singing about Jesus loving all the children of the world. When we mentioned Korea, one little girl said quickly, 'We pray in school for the Koreans.' Others said they did, too. The first child said: 'Let's pray for them right now.' Several of the group said a few words in childlike prayer, asking that peace would soon come so that the fighting might stop. The last child to pray (belonging to another faith), prayed: 'God help the Russians, God help the Russians, God help the Russians!' "

Africa

Central Congo. Miss Lorena Kelly has written enthusiastically of the World Day of Prayer service for the children and the women. "It was the World Day of Prayer service for the children. More than 200 students, ranging from tiny tots in the primary to older students in the sixth grade, had gathered in the church. The graduating class of the Elementary Teachers' Training School was sponsoring the program. . . . The spirit of international brotherhood was in the heart of the leader as he stood with dignity and said, 'We have come together to pray for people around the world.' From the singing of the first hymn, the spirit of reverence and seriousness reigned throughout the hour as these boys and girls of Central Africa knelt at the feet of Jesus in supplication for all men everywhere. It was no brotherhood which the group itself represented. In the service eight languages were used: five African and three European. One of the students, in a short talk, challenged the group to self-consecration to the task of helping to win the Otetela Tribe for Christ. This was followed by the offering. Each child walked quietly down to the front carrying manioc leaves, sweet potatoes, or other gifts, and placed them on the altar while 'Sweet Hour of Prayer' was

played softly on the church organ.

"The meeting was closed with prayer. The women also had their service. It really heralded a new day for these African women. Having the printed program in their hands to guide them, they planned the entire service by themselves. To me, the most significant thing of the whole program was this—the president can read only very little, and needed someone to help her. Only a short time ago a missionary would have been by her side. This time a fine young African woman, a former member of the Girls' Home at Wembo Nyama, was assisting her. The women of our church have been praying for these African girls and women, and now they take their own places in the World Day of Prayer circle. More than once in the service, I heard this thought expressed: 'We have never had a meeting like this one before.' And they had not! It was a new day!"

Bureau of Educational Institutions

Pertinent News From Presidents

(Excerpts from their Annual Reports to Boards of Trustees)

President David D. Jones, Bennett College, Greensboro, North Carolina—"Mrs. Jones and I are completing twenty-five years of service at Bennett College. These years of Bennett as a college for women have been years of crises. The coming years will be critical years for the private colleges. Inflation is already upon us, our endowment dollar has shrunk to about half its former purchasing power, enrollments in the coeducational institutions are already declining, and these colleges, in order to exist, will try to recruit women students. Our only way, it seems, is to face the situation with courage and rigid economy."

President Lewis B. Carpenter, National College for Christian Workers, Kansas City, Missouri—"National College for Christian Workers is greatly appreciative of the establishment of the Marcia E. Wertsch Lectureship. It is recommended that it be a lectureship on the *Work of the Church.* This broad title will allow a rotation plan for dealing with various phases of the work of this school in relation to church work. The following programs are recommended for rotation within this lectureship:

1) Religious Education
2) Church Music
3) Missions
4) The Child and the Church
5) The Community and the Church
6) The Church's Recreational Program

"We are grateful for this generous gift. It will strengthen the program of the college and widen the vision and outlook of the students."

President C. M. Waggoner, Pfeiffer Junior College, Misenheimer, North Carolina—"I count Pfeiffer as the most fortunate of schools in that it has Miss Mary Floyd as the head of its department of religion. She has the know-how and the willingness to put into the lives of our students a religion that is deeply spiritual and yet not creaky. She is always able to enlist in her weekly programs the help of several students who represent twenty denominations. There are seven men here preparing for the ministry, one of whom is thirty-two years old, is married, and has a family. He expects to become a rural minister in eastern North Carolina. Five girls are planning to enter fulltime Christian service.

"Miss Polly Dix has also done an excellent job as nurse. The Mobile Blood unit came to the campus again and secured nearly sixty pints of blood from students and faculty. Proportionately, few schools or city populations have surpassed us."

Japan

Kobe: Miss Gertrude Feely and her jeep, "Wings," have had some fine experiences in youth work in that area. Describing one trip Miss Feely wrote: "The drive was lovely. Truly there is no time when rural Japan is not beautiful. Feathery bamboo swayed in the breeze. I could see the purple-hued rocks that in summer are hidden by mounta foliage. The lakes were calm e cept for little wind-made rippl that softly lapped the rocks ar shores.

"Ten students were enrolled the Gospel School. They repr sented remote villages of the are While there they did practice wo in nearby villages. Through the the gospel will be carried back in their own communities.

"I had two sessions with ther In discussing ideologies, we four we had an ex-Communist in o midst. This 'Prodigal Son' to why he had joined and why he ha left the Communist party. We di cussed marriage and the problen that arise when a Christian and non-Christian marry. One wante to know why America used th atom bomb in Japan."

Fukuoka: Miss Carolyn Teagu finds joy in sharing Christ wit many village groups in her area. T one group of hamlets she mak weekly visits. The people in th group were formerly known outcasts. A Buddhist priest ha tried to teach them, but he to them they were outcast and tha even the blood in their veins wa different from the blood of oth people. These villagers replie very frankly that they did not nee him to teach them.

When our missionaries went wit the message that God made all me equal and extended to them lov and brotherhood, these people re ceived them gladly. Now a pla has been worked out for the Chri tian workers to go into a differen home each week. The children i the group will be the same, but b rotating meeting places the paren will have the privilege of hearin the Christian message in their ow homes. Miss Teague says, "It wi take us one year and a half to go t each home."

Bureau of Town and Country Work

We Would Be Building

By Lois Marquart

For a number of years, you friends at Garden Creek have hel in their hearts a dream—that a ne

ilding would replace the tem-rary one erected so many years o for the Community Center at akwood, Virginia. Not only is e present building a fire hazard, it so limits the program of the cen-r. Now, with plans completed by e architect and approved by the oman's Division, we wish to are this dream with you. Will u pray with us that this dream ay become a reality?

In our imagination, let us see ors, doors, windows, and walls e from the architect's blueprints. our mind's eye, we see a low, ther small building of native ne, built on the side of a hill and cing the valley. As we approach, seems to say to us: "This is the oman's Division of Christian rvice at work." Perhaps you will able to visualize children in the rd enjoying playground equip-nt which you have given; young ple will be enjoying a game of nis on the court, and older men iously engaged in a game of rseshoe.

But we can scarcely wait to take u inside. There are so many ngs to show you. Can you imag-e a craft room where children will perience the joy of creating. Here a chance to do something about venile delinquency—a chance to lp youth become interested in isure-time activities. The club-om will be a fine home for Scouts nd Brownies. Now they have to e the kindergarten where tables nd chairs are too small and where orage space is lacking. The orkers will appreciate it when ey no longer have to carry equip-ent and materials from their bed-oms or store it under their beds.

But the next room—that is really gift from heaven. The library-unge is to have a cozy fireplace ith ample space for good books. e can picture MYF groups, coun-l meetings, Home Demonstration lubs, book review groups—all en-ying the fellowship in this room. will be an ideal place, also, for owsing, listening to good music, pping corn, or listening to Rich-d Chase's *Grandfather Tales.*

The next room may not interest you in the least. The architect has labeled it the "furnace room." Won't the workers feel "citified" in a building with a central heating plant instead of the three to seven stoves that cry for attention from time to time. A flight of stairs invites you to the rest of the building. You enter an auditorium with a seating capacity of about one hundred. Its purpose? Church services of many kinds as well as subdistrict meetings, recreational activities, movies, Men's Club dinners, family fellowship groups, and similar activities will be held here. Sliding doors reveal a kindergarten room which also enlarges the auditorium space. The east room is ideal for the kindergarten for the little folks may enjoy the sunshine, watch plants grow, and see the first signs of the seasons as they appear. And again you will have helped to supply blocks, books, records, paints, chairs, and tables which make this a delightful room.

Now that you are weary, we invite you to rest in the workers' apartment, consisting of a living room, two bedrooms, and a kitchen. A door opening from the living room reveals an office which also is something new for the workers. Filing cabinets, typewriter, office supplies, a slide projector and screen will find their way out of the workers' bedrooms in the old building and into this new room.

You ask—"Will this dream come true in 1951-52?" We can hope—we can work—we must pray! Most of the dream is in your hands, for it will be you who will give as you have in the past—your love, your understanding, your gifts of money and equipment, and your prayers.

Yes—we shall be building. A new center? More—we shall be building human structures. Most of all, we shall be building for Him, who came that His kingdom might come on earth—and that includes Garden Creek Community Center, Oakwood, Virginia.

A reception at Central Church, Manila, for Dr. and Mrs. E. D. Soper. Dr. Soper gave a series of lectures at Union Theological Seminary. Left to right: Miss Carmela Rebollido, a returned Crusade Scholar, now supervisor for kindergarten training at Harris Memorial Training School; Dr. Soper, Mrs. Soper, Miss Prudencia Fabro, also a returned Crusade Scholar and now director of Harris Memorial Training School, and Mrs. Jose L. Valencia, the wife of Bishop Valencia

Rev. Charles Mosebrook

India

A Typical Day, as Related by One of the Girls at the *Puntamba Hostel*

Ding! Ding! Ding!—no time for the Dong, for it is six o'clock; time to get up off the ground—too hot to sleep inside on the floor—shake the dirt and gravel from my rug and blanket, and hang them in the sun to rid them of some of the uninvited guests. Yesterday I swept the floor, so today I help sweep the ground around the building. It is nice to have plenty of room to run and play, but when it all has to be swept I sometimes think differently. What girl wouldn't?

Sweeping done, I go to the fireplace for a piece of charcoal, or to the neem tree for a twig, with which to clean my teeth. I must scour my throat as far down as I can reach. A noisy process helps by neighbors to know that I am a good girl and clean my mouth well. After I have rinsed my hands, face, and feet, I put some coconut oil on my hair. This makes it shine like satin, if I comb it well. It also may cause my braid to give the back of my blouse that black, shiny look, too, but then, one must be fashionable.

(*Continued on page 42*)

Fourteen Points for a Rural Community

By ALYCE L'HERITIER

A SIGNIFICANT part of the National Methodist Town and Country Conference in Sioux City, Iowa, July 21-24, 1951, was the holding of seven study groups. These groups met simultaneously in several sessions during the conference to discuss the following aspects of the town and country church: Christian Advance in the Local Church, Christian Advance in the Family, Christian Advance in Leadership, Christian Advance in the Community, Christian Advance in Stewardship, Christian Advance in Cultural Arts, Christian Advance in Today's World.

With Mrs. Frank G. Brooks as chairman, the women who had taken part in the studies met after the final session of the study groups to discuss ways in which the findings could be implemented in the local community. A woman from each study group who had been appointed to cover its sessions brought a report of the findings to the meeting. From the report of each group were drawn one or two points, listed below, which should be followed up in each local community.

CHRISTIAN ADVANCE

In the Local Church

1. **Consecrated and informed lay people are the heart of the advancing local church. For this reason it is imperative to discover, develop, and use local Christian leaders.**

2. **Encourage the entire church to join in the study course, "Churches for Our Country's Needs."**

In the Family

1. **"The family that prays together and plays together, stays together."**

2. **Every member of the family must have a chance to express himself and to fulfill his needs, because it is in the family that values are created and conserved.**

In Leadership

1. **The leader must be inspired with adventurous humility—she must have a consciousness that she is a "co-laborer with God."**

2. **The youth of today are the church of tomorrow. The call for trained workers with youth should be a challenge to members of the Woman's Society of Christian Service.**

In the Community

1. **The Church should cooperate with other agencies, such as schools, government programs, and social groups, for the betterment of the community, but it should not be led by them or lost in them.**

2. **Cooperation in community action and planning at the grass roots is vital, but we must remember that we are a part of a mass society and not shut out ourselves or anyone else. Let's get off the defensive and go on the offensive!**

In Stewardship

1. **Christian members of the rural community should keep in mind their stewardship of the soil—their responsibility for its conservation.**

2. **Every rural community should work toward bringing a displaced family into its midst.**

3. **Christian stewardship should be promoted by the employer, whether he be a farmer, storekeeper, or manufacturer, and by the employee, whether he be a farmhand, clerk, or skilled laborer.**

In Cultural Arts

1. **In any church, large or small, there can be good paintings, good music, good architecture, good drama. *Art:* Do not be afraid of color. Use well-framed pictures (these may be reproductions) properly placed for lighting in classrooms, parlors, recreation rooms. *Music:* Remember that the fundamental unit of good music is the congregation—not the choir. *Architecture:* A church should have tasteful and symbolic architecture and should be built around the needs of the congregation, with special attention to the needs of children and youth. *Drama:* All you need are a play, actors, a stage, and an audience.**

In Today's World

1. **We can help achieve national stability, world peace, and improvement of world conditions, by studying and promoting land reforms.**

2. **Let us support programs, such as the President's Point Four Program, the Technical Assistance Program of the United Nations, and the Food and Agricultural Organization of the United Nations. Write to your congressman about these programs.**

Miss Louise Young was asked to summarize in a few sentences the reports of the seven study groups. She spoke of the emphasis placed on youth in several of the groups and of the growing appreciation of the youth secretary in Woman's Societies of Christian Service.

After spending some time in two of the groups, Christian Advance in the Community and Christian Advance in Today's World, and after listening to the reports, Miss Young said that one impression remained with her most strongly. This was that although the child learns Christian ideals in the home, which are corroborated by the church, he is puzzled when he goes out into the community because the brotherly attitudes he has heard preached are not being put into practice. If we are truly to have a Christian advance, we must realize that the community is the proving ground for Christian ideals. It is here that we may in our day-to-day living develop the loyalty and devotion to Christian values which will enable us to be true to them in the wider relationships of the world community.

You May Quote Me

By MRS. FRANK G. BROOKS

President of the Woman's Division of Christian Service

Mrs. Yoshiko Ueda

Miss Hamako Hirose

Do you like continued stories? Do you look back to childhood days, when, after ling *Little Women,* you were er to read *Little Men* and *Jo's* s—those timeless stories of isa M. Alcott?

too, have two sequels to write. y are sequels to the "Three rys of Japan, which appeared in May, 1949, issue of THE METHST WOMAN.

ou will remember my story of s. Yoshiko Ueda of Sapporo, pan? It was she who was born a idhist, but was later "caught and d by God." Following the war, was appointed by the Labor nistry to supervise working men and minors in all Northern pan.

Now for the sequel! Little did s. Ueda think, in 1947, that she uld be in the United States in 0 and 1951. She was one of seven panese women, brought here by United States government: two re sent from the field of educa-, three from the welfare minis-, and Mrs. Ueda and one other m the labor mnistry.

Mrs. Ueda came specfically to do things: to attend the Midtury White House Conference Children and Youth; to study ld labor laws in the Federal Dettment of Labor and in certain large cities. Mrs. Ueda is now back in Japan. Because of her fellowship with Methodist women while here in the United States, she said to me: "It is true what my teachers taught me: we are *one* in Christ."

Last summer Mr. Ueda was in the United States. He is president of the YMCA in Sapporo, president of the Sapporo Gideons, and trustee of the International Christian University in Japan. This would be a different world if there were more folk like the Uedas!

My second continued story concerns Miss Hamako Hirose—a graduate of Hiroshima Girls' School—in fact its most distinguished alumna. You will recall the story of Hamako Hirose's coming as a country girl to Hiroshima, never having heard of Christianity. You know of her faithfulness to Christianity during the war years, as she served at Lambuth Training School for Christian Workers.

Now the sequel! Recently Miss Hirose, as a Crusade Scholar, spent two years at Union Theological Seminary and Teachers' College of Columbia University. Now the opportunity has come to Dr. Hamako Hirose to become the president of her *alma mater*—Hiroshima Girls' School.

Dr. Takuo Matsumoto has resigned as president of that school to give his full time to translating the New Testament into colloquial Japanese. Again Hamako Hirose is realizing the truth of the words of John 15:16—words which, she says, have been the keynote of her life: "You did not choose me, but I chose you." [1]

Life is continuing to unfold for these two "Marys of Japan." May many years of constructive service for Christ lie before them!

[1] The Revised Standard Version of the New Testament. Used by permission of the International Council of Religious Education.

WORLD COMMUNITY DAY

"Live Thy Faith" is the call sent to hundreds of thousands of church women across the country to observe World Community Day on Friday, November 2.

The annual observance is sponsored by the General Department of United Church Women of the National Council of the Churches of Christ in the U. S. A. and will be observed in nearly 1,800 state and local councils of church women of over eighty Protestant denominations.

One project this year is an Ecumenical Scholarship Fund.

For the homeless overseas, the women are collecting and cleaning lightweight blankets, cotton flannel or light wool. Some may make their own pieces of wool, flannel or challis, of crocheted, knitted or woven squares. A few will send baby blankets, but most will be full size. In addition, the women are saving pennies for shipping—eight cents a pound—to Church World Service centers for reshipment overseas.

US-2's Assigned

By BETTY THOMPSON

FORTY young women known as US-2's trained for five weeks this summer at Scarritt College for Christian Workers, Nashville, Tennessee.

A former Wave and a former Wac are US-2's along with a librarian, a floriculturist, and a professional photographer. The colleges range from Oregon State at Corvallis to Florida Southern, Lakeland, Florida. Some come from large midwestern farms, others from New England towns.

They will serve the Woman's Division of Christian Service for two years in this country. Those assigned to Alaska serve for three years. Patterned after the foreign missions' short-term program of A-3's, J-3's, I-3's, and LA-3's (Africa, Japan, India, and Latin America for three years), the program will give recruits an opportunity to train as regular missionaries at the end of the term.

Sponsored by the Department of Work in Home Fields, the US-2 program has scattered the forty recent college graduates from eighteen states to mission stations across the nation and in Alaska. They are at work in community centers, children's homes, kindergartens, nursery schools, and interracial projects. Rural community workers, dietitians, teachers in schools, and social-religious workers in urban and hospital projects are in the group.

On the Scarritt campus the US-2's attended classroom lectures, heard prominent speakers from Methodist and community agencies, and mingled with other members of the college summer session. Girls from the States who will serve here saw their home mission task in the light of international problems, as they talked with nationals and missionaries attending Scarritt's annual seminar on religious education. In the college dining hall they ate with members of other nations, races, and faiths at Scarritt taking special literacy courses.

Concentrated courses in religion, group and community work, and organization of the church were only part of the training program. Visits to Bethlehem Center, Wesley Foundation, and other places in Nashville were supplemented by an out-of-town trip. On a week-end tour US-2's visited Methodist home mission project Pittman Center, Tennessee, famed for its medical and educational work, and Lake Junaluska, North Carolina.

In Nashville they took advantage of the Fisk Institute of Race Relations (three of the group, including house president Constance Howie, Columbus, Ohio, are Negroes), and the air-conditioned library Scarritt shares with Vanderbilt University and Peabody College.

Bishop Paul B. Kern was speaker at a service of challenge and dedication at Wrightman Chapel on the Scarritt campus. Mrs. A. C. Johnson, chairman of the Departments of Work in Home Fields, Woman's Division of Christian Service, presented the young women.

Co-ordinator of the school was Miss Louise Young of Scarritt. Faculty included Miss Evelyn Berry, Paine College, Augusta, Georgia; Miss Margaret Young, Scarritt College; Miss Oscie Sanders, Sue Bennett College, Londo Kentucky; Miss Ruth Smit Vashti School, Thomasville, Geo gia; and Miss Alice Murdock, D partment of Missionary Personn

Three US-2's will sail for Alask Margaret Dolliver, Fort Dodg Iowa, daughter of Congressma James I. Dolliver, and Phyl Dowling, Lexington, Massach setts, will work at Jesse Lee Hor for Children, Seward. Miss Hel Priebe, Wink, Texas, will be diet tian at Seward Sanitorium. T girl who was born on a mink ran in Alaska, Helen Stansfield, Co vallis, Oregon, is at Wesley Hous Danville, Virginia.

The US-2's and their assignmer are:

Colorado: **Ann Melville, La Junta, Boylan-Haven School, Jacksonvil Florida.**

Florida: **Iris Fraser, Lakeland, to Ro Valdez Settlement, Tampa; Jea nette Griffin, Jacksonville, to Ce tenary Institute, Nashville, Tenn see.**

Georgia: **Jimmie Ruth Mattox, LaF yette, to rural work, North Georg Conference; Cleamae McClure, Ca ton, to rural work, North Georg Conference.**

Illinois: **Louise Agazzi, Joliet,**

A group of US-2's at tea. Miss Alice Murdock, secretary of Missionary Per sonnel for Department of Work in Home Fields, is second from left. Pouring back to camera, Dr. Mary C. Owen, Dean of Women, Scarritt College; facin camera, Miss Roma Cupp

Jerome Drov

cott's Run Settlement, Morgan-
own, West Virginia.

a: Eileen Bakehouse, Hedrick, to
llen High School, Asheville, North
arolina; Margaret Dolliver, Spirit
ake, to Jesse Lee Home, Seward
laska.

sas: Marilyn Mosier, Pittsburg, to
rances De Pauw Home, Hollywood,
alifornia.

sachusetts: Phyllis Dowling, Lex-
ngton, to Jesse Lee Home, Seward,
laska; Miriam Sargeant, Cam-
ridge, to Mothers' Jewels Home,
ork, Nebraska.

higan: Rebecca Busch, Detroit, to
ural work, Little Rock Council of
hurches, Arkansas.

sissippi: Christine Brewer, Crystal
prings, to Hillside Community Cen-
r, Central City, Kentucky; Marie
ulton, Preston, to Vashti School,
homasville, Georgia; Alice Rogers,
arkville, to Little Rock Conference,
rkansas.

ada: Barbara Boggs, Las Vegas, to
esley Community House, Robs-
wn, Texas.

York: Barbara Conklin, River-
ad, Long Island, to Garden Creek
ommunity Center, Oakwood, Vir-
nia; Mary Juno, Auburn, to rural
ork, Genessee Conference, New
ork; Joan Walldorff, Dunkirk, to
eek Home, Polo, Illinois.

h Carolina: Onita Coston, Winston
lem, to Wolff Settlement, Tampa,
lorida; Frieda Morgan, Midland, to
lles Community Center, Ohio.

o: Nancy Grissom, Akron, to Fran-
s De Pauw Home, Hollywood, Cali-
rnia; Constance Howie, Columbus,
Harwood School, Albuquerque,
ew Mexico.

gon: Marjorie Cooper, Portland, to
hiladelphia Deaconess Home;
elen Stansfield, Corvallis, to Wes-
y House, Danville, Virginia; Donna
umpenhaus, Corvallis, to Houchen
ettlement, El Paso, Texas.

nsylvania: Phoebe Kay Bailey,
leasantville, to Vashti School,
homasville, Georgia; Mary Ann
rown, Pittsburgh, to Pearl Street
ommunity Center, Youngstown,
hio; Charlotte Burtner, Butler, to
llen High School, Asheville, North
arolina; Shirley Williams, Wil-
amsport, to Erie School, Olive Hill,
entucky.

ns: Willa Faris, Lubbock, to Beth-
hem Center, Chattanooga, Tennes-
e; Edna Hill, Amarillo, to Mac-
onell Methodist Center, Houma,
ouisiana; Mary Louise Lopez, San
ntonio, to Port Arthur, Texas,
panish-speaking work; Helen
riebe, Wink, to Seward Sanitorium,
artlett, Alaska.

inia: Lenora Price, Richmond, to
eek Home, Polo, Illinois; Julia
ose, LaCrosse, to Sue Bennett
Junior College, London, Kentucky.

Wisconsin: Edith Cade, Viroqua, to Houchen Settlement, El Paso, Texas; Susan Fry, Oshkosh, to Wesley House, St. Joseph, Missouri; Doris Hubbard, Durand, to Harwood School for Girls, Albuquerque, New Mexico; Florence Rousch, Rice Lake, to Boylan-Haven School, Jacksonville, Florida.

Women's Work in Europe

By MRS. JOHN M. PEARSON

A GERMAN woman asked me, "Do the women in the Woman's Society still administer their own work?" You know my reply—that we plan, support, pray for, visit, and mother our projects; that we gave nearly seven million dollars last year; that hundreds and hundreds of women are working at all kinds of volunteer jobs in connection with the Woman's Society. Her eyes were wistful as she voiced the hope that the day would come when German women might once again have the same privilege.

Her husband spoke up then and said, "Don't you remember how my mother used to struggle over accounts, then go out and make speeches and launch some new project?" It was true in former days, but for many years the only way a church could survive was for every single member to work for the whole program.

In Europe that means that all mission work is administered by the men. To be sure, there are devoted, hard-working deaconesses and consecrated, energetic women using their time and talents to support the churches and their missions. But churches, destroyed by bombing, with members killed or injured, have a struggle to maintain their own organization. Relief work plays a prominent part in the work of the church today.

I saw several churches recently rebuilt or in the process. Great sacrifice on the part of the members is necessary as wages are low and living and taxes are high. Under the leadership of devoted pastors, and with help from churches in the Indiana area, new churches, often combined with an apartment building, are rising all over Germany.

In Frankfurt, I saw the Biblical Seminary, our Methodist theological school. There is one woman in the student body of fifty-one, a woman from the eastern zone of Germany. Dr. Wunderlich, the president, and his lovely wife, are proud of that girl. They are doing everything to help her prepare herself for service to her people. As the students sat down to their Sunday night supper of bread and cheese, I thought of the churches they would serve—some of them behind the Iron Curtain—the future uncertain, perhaps dangerous. But the faith and hope in their faces as they lived the simple, studious life of the seminary gave me faith and hope in their future service.

They are aware, as they come under the influence of the charming Christian women, professors' wives who are workers in the Woman's Society of Christian Service, that there is an active place for women in the church.

Two rosy-cheeked little German girls, daughters of a Methodist pastor, stood beside me when I called in their home. We carried on a lively conversation—they in German and I in English, with a few poorly pronounced German words which sent them into gales of laughter. A man who shared the call said later, "Count on women to understand each other, even if they can't speak the same language."

We have learned the truth of that statement as we have worked with women in all parts of the world. Our understanding and prayers will do much to help the women of Europe to assume their rightful and active part in the work of the church.

MRS. ELOISE A. WOOLEVER,

Executive Secretary, Woman's Section, Division of Education and Cultivation

The Great Globe Itself

By MRS. W. B. LANDRUM

Mrs. W. B. Landrum, a field worker of the Woman's Division of Christian Service, has many opportunities to see the societies in action. We present herewith a story of some of her experiences that will be suggestive to other groups—E. A. W.

IN A DISTRICT MEETING in Forest Grove, Oregon, the ATLAS PLAN came to life. The worship center featured a large globe of the world. Following an interpretation of Goal Four in the program of ADVANCE, each president of the Woman's Society of Christian Service came forward and took the world in her hands and held it high as she told the pledge of her society, and then told how much time that pledge represented to uphold the work around the world. When the president of a society which theretofore had not made a connectional pledge to missions came forward and pledged her society to a fifteen-dollar gift, saying, "Our society upholds the work of the Woman's Division of the Board of Missions for one minute," you knew that to these women the ADVANCE program had become a reality.

Increasingly I have seen the map of the world or the globe placed before the people in the meetings. That is a good omen. In this day in which we live, we cannot afford to think little thoughts or cherish small plans, for our thinking has been "globed" and the world is before our eyes. The ATLAS PLAN is making us conscious, all the more, of our pledge to missions being a pledge for world concern. In accepting the challenge of our theme for this year, "The ADVANCE MY Concern," we share Christ's concern for all people everywhere, and therefore we would Christianize the relations and institutions of men everywhere; and the same concern which would cause us to turn our thoughts across the seas would be the same compelling motive which would cause us to go across the street.

The pledge service of the Wesleyan Service Guilds of the Montana Conference, at a week-end meeting this spring, left no doubt as to where their monies would go and how they would be used. It was an original service, planned by Mrs. David Buchanan of Choteau, Montana, who had obtained the material from the ANNUAL REPORT,* from literature prepared for the Guilds, and from personal letters from missionaries supported by the Guilds.

Observe the work of the twenty members in the Inverness society of the Hi Line Parish in Montana. The nearest member lives a mile from the church, where all the meetings are held, but some members are twenty-five miles away. The members made a pledge of eighty dollars at the meeting of the Montana Conference Woman's Society of Christian Service when I was there in May. In addition to their pledge, they will give special gifts of monies for the Thank Offering and for the Lenten Offering. They gave four special memberships last year above their pledge. They emphasize Christian Stewardship. This society had the four approved studies this past year. To cultivate the women of their church who do not belong to the Woman's Society, the members distribute much free material and many of the pieces of literature that have a cost. In every home affiliated with the church where there are children, the Woman's Society and the Sunday school cooperate in placing a copy of the magazine, *The Christ Home.*

Now let us go south to Mia Florida, for I want to share w you the plan I heard Mrs. H. Dobbs, president of the society White Temple Methodist Chur describe as she told how she cu vated new members:

"At our regular business meeting, a greeting guests, I ask each circle pr dent to bring to the front her new me bers and present them to the soci Then, using the Woman's Society me bership book in a section where I h inserted the word 'new' before 'memb I ask each new member to sign her na and address. This gives me the cor spelling of her name and her correct dress and I always have a complete, to-the-minute record of the year's members.

"I take this opportunity of telling th what it means to belong to an organi tion such as the Woman's Society Christian Service. The leaflet, *What Means to Belong,* published several ye ago, but no longer available, has b valuable to me in varying my talk. hold the pledge card as I explain the ligations, the opportunities, and resp sibilities which go along with memb ship in our Woman's Society. I exp joy in having them become a part of society, knowing that their spiritual will be enriched and assuring them t through this fellowship they will m many lifelong friends. I present th with three leaflets—a copy of the le to new members* written by our D sion President, Mrs. Frank G. Brook copy of *Lift Thou Thy World,** and *H Wide Are Our Hearts?"* *

A young man in the School Theology at Duke University ask me last spring, "Mrs. Landrum, that an ideal when you say 'Ev Methodist woman a member of Woman's Society of Christian Se ice or of the Wesleyan Serv Guild,' or do you think it is a g that can be reached?" My ansv to him was, "Who knows but t it is an ideal that can be attain if we really work at the job?"

* Available from Literature Headquarters, Reading Road, Cincinnati 37, Ohio.

HE PERSONAL APPROACH BRINGS RESULTS

Have some of you met with a variety of excuses
l reasons why the Progressive Visitation Plan
nnot be carried through to the "last woman" in your
al church? Your church is "different"—the mem-
ship is too large or the membership is too small.
ey live at great distances. Many of the women go
work during the day. The pastor might think
h a program would detract from the every-member
vass for current expenses, or from the Personal
angelism program for the total church. And so
and so on.

We think the experience of the program of Lay
itation in Japan, reported by Dr. H. H. McCon-
after his recent visit there, has much in it for us
his point. When such a program was proposed,
s Dr. McConnell, "We heard all the reasons why
uld not be done. The Japanese pastors would not
e quickly to a new program, especially when it
ailed so much clerical work and organizing—call-
at night was taboo in Japan—no Japanese citizens
allowed to have automobiles and the streetcars
running at 10 o'clock—evangelism is the function
he pastor, anyway—a tradition has been built up
Japan regarding the way to do evangelistic work.
." But read what happened:

In a missionary's home, seated on the davenport
h the young theological student whom she is to
rry next year, was a Japanese girl from Doshisha
iversity. She was shy and easily embarrassed and
her inarticulate. That night we saw her again at
raining conference of the seventy Visitation Evan-
ism workers in her church. Two days later she
rned and we have never seen a more complete
nsformation in a person. She was all aglow with
experiences which had come to her and her team-
te as they had visited in the Japanese homes, seek-
to win the commitment of people to Christ and
Church. She poured out her stories in such
ume that she could scarcely wait for the inter-
ter to pass the message on. With a gesture that
not need an interpreter she described how her
rt pounded with fear as they stood at the door
he first home. But as they came out of that home
h four commitments and another Japanese family
sted for Christ and His Church, her heart was still
nding, but this time with a different emotion. Be-
cause of the work that afternoon, they had seven decisions for Christ out of eleven people called upon. The seventy workers reported that they had called on sixty people and had thirty-three commitments. When we asked the pastor of this church, Dr. Yasuda of Kyoto, what the effect had been upon his workers, he quietly answered, 'There is only one word to describe it—they were inspired.' "

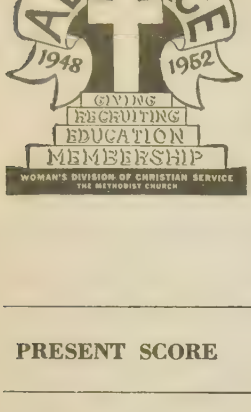
And who are these people who are turning to the Christian Church? Largely the *young* people of Japan. At a service in Nagoya there were 450 people present, filling the pulpit platform, the aisles, and standing at the rear of the church for the two-hour service. *At least 400 of these were under thirty years of age.* It was a congregation largely composed of students, and recruited, in the main, since the war. The building had been completely destroyed during the war. The pastor and his family had lived for two years in one room, and did all their cooking winter and summer on an open porch. This church has eighty-four workers enlisted for a permanent Visitation Evangelism organization.

The women of the Woman's Society of Christian Service in places around the world bear witness that there is no substitute for the method that Jesus used when he sent out the seventy. The seeming difficulties are much the same, regardless of time and place: but the actual results are much the same, too. A heart-warming sense of fellowship on the part of those sought after, a rekindling of spirit on the part of those making the visitation: in Japan or in our own land, it is the personal approach that brings results.

★ ★ ★

MANY REMEMBER MRS. VIVIENNE NEWTON GRAY, formerly a field worker of the Woman's Division. Mr. and Mrs. Gray are now missionaries in Gbornga, Liberia. In a recent letter Mrs. Gray says:

"Our Woman's Society, two groups, English-speaking and native group, is still developing. Mrs. Clarke in the English group was elected secretary to a fraternal organization in our town. She made an acceptance speech: in it she stated that if it had not been for the Woman's Society of Christian Service she would not have been able to accept the position. It was through the society that she was taught how to keep an accurate record of all meetings. Our present president, Mrs. Stewart, accepted the chairmanship of some fraternal organization. She learned how to conduct meetings in the Woman's Society. We feel very proud of the leadership growth coming through our society. It would take more space to tell how it has brought out the native group."



	MEMBERSHIP					SPIRITUAL LIFE		SUBSCRIPTIONS		EDUCATION: MISSIONARY, CHRISTIAN SOCIAL RELATIONS AND SPIRITUAL LIFE		
	Number of Members	Average Attendance	Age Range	Responsibility List	Wesleyan Service Guild	Worship Services	Growth	THE METHODIST WOMAN	WORLD OUTLOOK	Programs Program Committee	Study Courses	Act
PRESENT SCORE												
END-OF-YEAR SCORE												

PRESIDENT
VICE-PRESIDENT
RECORDING SECRETARY
SECRETARY OF PROMOTION
TREASURER

SECRETARY OF
SECRETARY OF
SECRETARY OF
RELATIONS A
SECRETARY OF
SECRETARY OF

A CHECK SHEET FOR THE EXECUTIVE COMMITTEE

THIS is a check-sheet for use especially at executive committee meetings, although the whole society will be concerned with its progress. The items across the top are in some cases the specific responsibility of certain officers, more than others; but no one line can really advance independently of the others.

The list of officers is given simply for your convenience, so that no one will be overlooked.

It is suggested that you use this at your executive committee now, and then check again in the spring, comparing your scores.

The following suggestions are given for scoring. A perfect score totals 100. In most cases 5 is the perfect score for the item indicated, though a few are less. In each case estimate your score thoughtfully and *proportionately,* on the basis indicated. That is, if you do not rate 5, determine for yourselves what your score should be. The score upon which you decide in each case should be the outcome of your group thinking, not just the opinion of the officer most closely concerned.

If your average attendance is from 75 per cent up, of your total membership (below 75 per cent, in proportion), *5 points*

If your age range is from 23 years through the s
of the oldest woman in your church membership,
2 poi

If you are using the Progressive Visitation pl
either as outlined or as adapted to your church,
5 poi

If the employed women of your church members
are members of the Wesleyan Service Guild or of
Woman's Society of Christian Service, *3 poi*

If you have a thoughtfully prepared worship se
ice at every monthly meeting, *5 poi*

For spiritual growth at such points as observa
of the Week of Prayer and Self-Denial, the Fello
ship of Intercession, Prayer Groups, Family Worsh
5 poi

For one third of your society members subscrib
to THE METHODIST WOMAN, *or* WORLD OUTLO
or both, *5 poi*

If the regular monthly programs are used at ei
or more of your meetings during the year, and if th
are planned by the Program Committee, *5 poi*

For the conducting of four approved studies,
one more than last year, *5 poi*

For some specific action resulting from this stu
5 poi

If you have an active secretary of Student Wo
5 poi

E	REPORTING	MINUTES AND PUBLICITY	GIVING: TOTAL BUDGET		SUPPLY WORK	STATUS OF WOMEN	EXECUTIVE COMMITTEE MEETINGS	FELLOWSHIP	PARTICIPATION	RECEPTIVITY	ACTIVE IN OTHER CHURCH WORK	TOTAL SCORE
Active ildren's Secretary	A— B— C— Reporting	Accurate and Alive	Missionary	Local Church and Community	Home and Foreign							

ITIES

SECRETARY OF CHILDREN'S WORK
SECRETARY OF SUPPLY WORK
SECRETARY OF STATUS OF WOMEN
SECRETARY OF LITERATURE AND PUBLICATIONS
WESLEYAN SERVICE GUILD

OCAL WOMAN'S SOCIETY OF CHRISTIAN SERVICE

If you have an active secretary of Youth Work, king responsibility for the Personnel Committee,
5 points

If you have an active secretary of Children's Work,
5 points

If your standards meet the requirements of "A.B.C. porting,"

A—ccurate
B—eing on time
C—omplete *5 points*

For minutes of meetings, and publicity concerning tivities of the Woman's Society, adequately cared ,
5 points

If your giving to the missionary budget has in- eased 33⅓ per cent over your 1947 giving, 15 per nt over your 1949 giving, and if you are making the per cent advance this year; and if your giving to al church and community is sustained at a high el,
5 points

For Supply Work to Home and Foreign fields,
3 points

The work of the Committee on Status of Women nctioning along the lines most needed in your local uation,
3 points

Executive Committee meetings held quarterly or ener,
5 points

Fellowship:

Are strangers made to feel at home at your meetings?
Do new members come happily again?
Do circles, when changed, adjust quickly to their new groupings? *3 points*

Participation:

Has every member of the society been asked to take some part in its activities this year, along a line for which she feels qualified?
3 points

Receptivity:

Do you act readily on suggestions made at subdistrict and district meetings?

Do you follow such suggestions in THE METHODIST WOMAN as might help, in the case of your society?

Do you cooperate in the general promotional plans, as the Birthday Visitation last year, and the Atlas Plan and Progressive Visitation now in progress? *5 points*

Activity in other church work: Are some members of your society actively engaged in Sunday school teaching? In vacation school teaching? In the local church Board of Missions and its program? In the Board of Evangelism and its program? In the church choir? *3 points*

Briefs and Briefings

A Page Directed Especially to New Organizations and New Members

NOW IS THE TIME

THE following incident is of interest and significance from a number of angles—almost as many as the familiar objects which the camera captured in the accompanying picture?

Mrs. John Doss, the lady in the picture, is the secretary of Promotion of the Evansville District of Indiana Conference. Mrs. Doss needed to cash a check at a chain store, and realized that she had to show something to identify herself. In her purse was the card of membership given to her as a charter member of her local Woman's Society of Christian Service, organized on September 11, 1940. She presented it to the manager.

He smiled, and commented with interest: returned the card, and cashed the check. *Mrs. Doss's membership from its beginning in an organization which is honored around the world, was identification enough.*

To Mrs. Doss herself the incident had significance, and the card had assumed added value as she replaced it in her purse. There had been this recognition of the society, and instant acknowledgment of herself as a reliable and trustworthy person because of her charter membership in such an organization. And one thing more: Raising her eyes as she stood waiting, she read "timely" words which related themselves to her own experience and to the work of the Woman's Society. NOW IS THE TIME.

All this impressed Mrs. Doss so much that she wanted to share it with other women. She asked the manager's permission to have the setting photographed—and we may benefit by the result. NOW IS THE TIME for Methodist women to join up!

★ ★ ★

"To everything there is a season, and a time to every purpose under the heaven: a time to be born, and a time to die: a time to plant, and a time to pluck up that which is planted . . . a time to weep, and a time to laugh; a time to mourn, and a time to dance . . . a time to get, and a time to lose . . . a time to keep silence, and a time to speak." Ecclesiastes 3:1-7.

MAY WE ADD TO THE WORDS OF "THE PREACHER," AND THERE'S A *TIME* TO MAKE REPORTS, AND A *TIME* TO SEND THEM IN.

MRS. F. O. SHUTTERS, Vice-President,
New Mexico Conference Woman's Society
of Christian Service, in *The Advancer*

E. W. Newman C

WHEN WE KNOW, WE CARE

The local Woman's Society of St. Marks Methodis Church, Houston, Texas, has an Annual Day with special program as a regular feature. This year the combined it with the Tenth Anniversary and th Visitation Program, and invited the deaconess fro Wesley Community House in Houston to be th speaker.

Wesley House is a Texas Conference responsibility needing volunteer workers to supplement their staf The speaker, Miss Thelma Heath, who "radiates he enthusiasm for her work with every word she utters spoke on RECRUITMENT, not only for Wesle House but for all of the Woman's Division. A ne circle of young mothers became so fired by her tal that they immediately asked if they might vis Wesley House and learn more about it. Some of the are volunteering to work with Cub Scouts at Wesle House. And one of the women started to work as volunteer every Tuesday, after hearing Miss Heat

To Local Secretaries of Christian Social Relations and Local Church Activities

Information and Action

ear Friends:

The world moves quickly from crisis to another opportunity. en as these words are being writ- the U.N. representatives are eting with Communist leaders find ways to stop the futile de- uction in Korea. The State De- tment of our own nation is dis- sing a bilateral agreement with anco-Spain. Congress of the ited States is working on infla- n and every indication points ard no relief for the consumer. obably Congressmen think *we* soaring prices, since so few of have protested by letter, wire, or sonal contact! They may even nk that our fears of communism e driven us to the acceptance of cist Spain—if no voice is heard let them know that communism never be uprooted by fascist thods! *They belong together!* ly the realization *in practice* of basic freedoms of a Christian nocracy can build a faith strong ough for these dark days. *That ur job!* What special handles do have for immediate use?

. The September issue of THE ETHODIST WOMAN had some pages t entitled "Let Us Therefore Fol- After the Things That Make for ace." Already you have found those pages some things you can If you have not already lered them you will want to order new leaflets from Literature adquarters: "Your U.N. Worked 1950-51" and "Making U.N. a rt of Our Family Life" (free for stage), and the pictorial reprint "Nineteen Fifty-One in the ited Nations," (Price, 10 cents). You will also want to secure ies of the new leaflet published the General Department of ited Church Women. This leaf- is called "A Christian Woman's tion Program for Peace," and the ggestions found there give us another way to work with other church women in our community even where no Council of Church Women has yet been formed. This may be secured from Literature Headquarters. (Price $1.00 per 100).

2. The National Seminar of 1951 had as its special emphasis "Christian Foundations for World Order." Some follow-up suggestions were made to help Christian women work constructively in these days on *The Issues of Peace.* These helps will be available soon. Watch these pages for news about the "press release date"!

3. World Community Day comes November 2. The program theme for 1951 for observing this day is "Live by Faith." Why not check to see what plans are under way for the use of this material in your community? *You* may be the person to set machinery in motion for a World Community Day Program. Material may be ordered from The General Department of United Church Women, 156 Fifth Avenue, New York 10, N. Y., price 25 cents.

4. "How Well Is Your Community Serving the Family?" The next three pages of this issue of THE METHODIST WOMAN will help you find out some resources and next steps.

Do you know who will attend the National Methodist Conference on Family Life (Chicago, October 12-14) from your church or district? Can you work with your pastor on plans to use these individuals as fully as possible? Why not have a workshop on the issues raised in the conference program? The Findings from the conference will be available by January 1. *Let's plan ahead!*

5. In a world like this the only way we can work is in the spirit of this prayer by Wallace Fridy—

"Do Thou free me
From fear of the future,
From bitterness toward anyone,
From cowardice in face of danger,
From laziness in face of work,
From failure before opportunity,
From weakness when Thy Power is at hand."[1]

Sincerely,
THELMA STEVENS
DOROTHY WEBER
MARGARET R. BENDER

The *Clinic* on Christian Social Relations and Local Church Activities of the South Central Jurisdiction School of Missions in session at Mount Sequoyah, July 3-10, adopted, among several others, the following recommendation:

We, the women of the Christian Social Relations Clinic of the South Central Jurisdiction, recognizing the need for more stringent Federal and State laws to protect our children from the use of narcotics, do resolve to request that laws be passed in both Federal and State Governments, requiring: LIFE IMPRISONMENT OR A PENALTY COMPARABLE TO THE CRIME, FOR ANY PERSON SELLING OR DISTRIBUTING NARCOTICS TO ANY MINORS, AS WELL AS ANY PERSON GIVING NARCOTICS TO ANY MINOR WITHOUT A PRESCRIPTION FROM A LICENSED DOCTOR OF MEDICINE.

[1] *The Upper Room.* Used by permission.

How Well Is Your Community Serving the Family?

Is It Our Responsibility as Church Women to Answer this Question?

ADOLESCENTS in our community have become dope addicts."

"Our church is not the same any more. I can find scarcely a familiar face on Sunday morning."

"So many of these people come and go—some stay only a few weeks. They don't help to support our church."

"Three children had to be taken out of the first grade in our school because they had become so frightened about possible bombings that they could not concentrate on anything."

These are *unrelated* observations from troubled women in our churches, observations about new and trying situations. But are they unrelated? No, if we look at our country in these opening years of the second half of this century, we shall see a sort of pattern in our world.

Across the face of our country, people are moving restlessly or reluctantly—defense workers, service personnel and their families, oil crews, city dwellers seeking a new security on the land, farm workers seeking something new in the city, agricultural migrants—the restless and the weary. This great new mobility of population affects almost every community in our country. One family in every five in the United States has moved once since V-J Day. Probably one in every twenty of these families that have moved—that is, one family out of every hundred in the United States—has become a wandering family, moving too often to put roots down anywhere.

This is one of the facts of our life today. The old day when communities changed little from year to year has passed. We must change our thinking to take this into consideration. Added to this we have other new factors—the growth of a feeling of independence among the members of the family, the impact of radio and television, movies and comics on the family, and the effect of a world that has become alarmingly close to us and alarmingly full of little understood conflict and revolution.

Is it any wonder that the statements with which we began this page came from people who need help? The church has always made an effort to rise to any situation. Surely the confusion of today makes a claim on its attention. Fortunately, there are three specific pegs onto which we can tie our churches' efforts to see that these needs are met.

1. The Midcentury White House Conference on Children and Youth must be followed up in our communities or the preparation, the time, thought, and money that went into it will have been wasted.

2. The National Methodist Conference on Family Life to be held October 12-14 in Chicago will call for a follow-up throughout the church.

3. The fact that the Woman's Society, often in cooperation with the whole church, is studying this year *The Family, a Christian's Concern,** gives a wonderful opportunity for directing interest and effort in this direction.

What Should the Community Be Doing for the Family Today?

Perhaps no better criteria for deciding this could be found than the headings under which the National Conference on Family Life will discuss the general subject of "Christian Family Living in Today's World."

1. *The Family Living Its Religion—The Family Looks to the Church*

What help should a community give to its people that they may adequately live their religion? *First of all, the community must make sure that there are adequate facilities for everyone to have some place where public expression may be given to that religion.* The newcomers would by themselves more than fill the churches of most communities, if they found church homes in our communities.

Second, The people in the community, and particularly the newcomer and the transient, must feel welcome in the churches of the community. This means two kinds of invitations, each of them much more than a "form." The newcomer and the transient needs to be told about the church's services and its welcome immediately as they come into the community. Many devices can be worked out for doing this. For instance, a community might get out a town directory for newcomers containing the things that every new family needs to know: is the garbage collected, do you need a license for your dog, location of schools, and so forth. Information about the churches and invitations to come to church should be included. The "re-invitation," which is badly needed at this point by people who have lived in the community for years without consciously recognizing their need for the church, is more difficult to do! Services that draw these people into the church and break the ice are the easiest and most natural approaches. Parent groups, forums that deal with local problems or the world situation are good ways to make this approach.

Third, families living their religion need places where they can bring their problems for discussion or solution, and where they can find a friendly spirit of brotherhood in actual practice.

* Available at Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

2. *Growing Mature Persons in e Family—The Family Living the Community*

Here the community will have ıny opportunities to serve. It ıst provide a situation in which lividuals can mature—good op-rtunities for members of the fam- to have wholesome experiences taking responsibility in groups; od recreation programs involving the people in the community—unseling and help when things go ılly wrong, and fundamental ıngs such as employment, hous-g, and health services, which pré-nt the personality from becoming ırped on the road to maturity. ook at "Activities for 1951-52" for ggestions of things to do in this ld and see how well your commu-y is doing them.

3. *Is the Community Helping e Family to Know How to Live a Troubled World?*

Many a community which is ing a good job in other respects ls down in this. In order to live ccessfully in a world of tensions d fears such as surround the esent-day family, an individual obably needs, first of all, a philos-hy of how to face life. This was pressed in one of the Panels at e White House Conference: "This idcentury Conference aims at the velopment of wholesome person-ties in children. A well-inte-ated child feels secure in his en-ronment. At the very first he aches this sense of security rough the loving attention of his other and through the physical mforts and protections that meet s immediate needs. Gradually his rizon widens, his environment ex-nds, until it encompasses the uni-rse. If he still feels secure it is cause he has come to recognize der and law in the universe; it is cause he is convinced that there purpose and direction in the plan the universe. Whatever his con-ption of the Planner, he is sure ere is rightness in the laws, good-ss in the ultimate intent, sense in e whole of existence. This is his religion."[1] This is true of adults as well as children today.

The next need that must be filled if the individual is to feel emotionally secure about this very insecure world is to have the security of knowledge which will give him perspective and understanding and will keep him from being the victim of every rumor that comes his way.

The third need is for some special knowledge of ways in which he himself can count. He needs to get away from the feeling of being a helpless bystander today while civilization plunges to its own destruction. He needs to recover the sense that he as an individual is important and can well be one of the dedicated minority who works consistently for a good world.

We need then to look at our community to see how well it is fulfilling these needs. Obviously the first need is one that the churches are peculiarly fitted to make but, as the White House Conference pointed out, only half of our young people and children are touched by organized religion. In the community that is really serving the family, the churches will find ways to reach people with this message.

A good educational program on world affairs will help to meet the second need. Community forums, a community program for United Nations Week, discussion groups in the church and other institutions, adequate material on the U.N. and world affairs in the local library, U.N. education in the schools and in the church school, are all necessary parts of any such program.

[1] Proceedings of the Midcentury White House Conference on Children and Youth; $2.00 from Health Publications Institute, Inc., 216 North Dawson Street, Raleigh, North Carolina.

Perhaps a Workshop on the Family Might Help

If you have looked at your community and feel that there are spots where its services to the family in one or more of these fields could be improved, perhaps you would like to try a workshop on the family as a way of approaching changes in attitudes, or the furnishing of additional services. Here are some suggestions about putting on such a workshop:

What Makes a Successful Workshop?

1. *It should pick up on important things which have happened.* A workshop on the family can be tied to the Midcentury White House Conference on Children and Youth, the National Family Life Conference of The Methodist Church (Chicago, October 12-14, 1951), and the study course of the Woman's Society, "The Family—A Christian's Concern."

It is also possible to tie such a workshop to issues related to the family which have received great newspaper publicity either nationally or locally—for example, the recent revelations about the prevalence of the use of drugs among teen-agers.

These things to which program, publicity, and follow-up action can be tied will give your workshop a real vitality, and will make it possible both to get the initial interest of the group in planning for it and to get people to attend.

2. *Involve as many people as possible.* These people should represent as many organizations as possible and involve those not usually active in organizations. If it is to be exclusively a church undertaking, an effort should be made to include the youth and the men, as well as the Woman's Society and Wesleyan Service Guild.

A second step would be to consider holding the workshop under the auspices of the Council of Church Women, and a still more inclusive one would be to try to get all organizations in the community, or county if a rural situation is involved, to work with you on it. Remember that the more groups are involved, the more education in needs and possibility of follow-up

action will result. Getting good representation from organizations other than your own may require special effort, but it is worth doing, often in proportion to its difficulty. Remember that the earlier in the planning these representatives are brought in, the better the result.

3. *Relate the work specifically to the problems of your town.* You will need to have your committee do a little thinking about this. In many towns the changing population due to defense industry, or the establishment of homes near camps by wives of soldiers, will offer a great challenge. Perhaps the greatest problem may relate itself to schools, or health facilities, or to some of the phases of child or juvenile needs. Even the discussion about the things that most need to be emphasized can be worth a great deal to the community.

4. *Lead to action.* If you are not willing to see this happen it is a waste of time to have a workshop. If awareness of problems and the desire to do something about them is awakened without any adequate opportunity to initiate appropriate action, the effect on the community may well be worse than if no study of the situation had been attempted, as a feeling of frustration and apathy may result. Therefore, plans should be made ahead of time to permit discussion of action, and adequate time allowed for the group to make any desired plans.

Advance Plans

1. Who should come? You will want to discuss this carefully. A workshop will not serve its real function if it is a mass meeting. Available facilities and leadership will determine the size, because while it would be possible to have a large group—even several hundred meeting together for certain parts of the program—it will be necessary to break them up into small groups of not more than fifty members for the real "working sessions."

2. Place: Careful planning as to the best possible place to hold a meeting should be made; considerations would be a central location and the facilities available. If possible, find a place where whatever meals are needed can be served, otherwise one with adequate eating facilities close by.

3. Publicity: The ordinary publicity of good news stories with plenty of local names and if possible with pictures of featured speakers is a routine necessity; but why not add some new kinds of publicity to it? If you can arrange interviews with a dozen important people in the community on why the community needs such an institute, you may find the newspapers willing to print the interview.

In many places where local radio stations have a good listening audience—stations which do not use national hookups for all of their time—it is possible to secure good publicity from them.

Programming the Workshop

1. *Worship:* You will want to find a very understanding person to deliver a keynote devotional to begin the workshop. If other faiths than Protestant Christian are cooperating, a representative worship committee can work out something that will be meaningful for all. You will want to plan also for some closing dedication for the group.

2. *Explanation of purpose of the workshop:* This should be done by someone who can do it well and briefly. Sometimes several representatives of the various groups involved can do a good job of explaining in a few sentences why their organizations consider the workshop important. This should be carefully planned ahead of time to avoid duplication and to insure brevity and emphasis.

3. *Features for the entire group:* Showing of films (such as "Make Way for Youth," available from Anti-Defamation League, 212 Fifth Avenue, New York, N. Y., if your focus is to be the problems of youth) makes one good approach t the problems of the day. Anothe would be a panel of people who ha attended either the Midcentur White House Conference on Chil dren and Youth or the Family Lif Conference, discussing the finding of one or both conferences. Anothe type of panel might be composed o experts on various subjects whic are to be featured, such as: mi grants in relation to family life "war news," the plight of the pre draftee, insecurity among children narcotics and youth, the family an our alcohol culture pattern, th family and the United Nations.

"What stand then may Christians take which may accord with Christian principles? These things at least—They can keep informed, for understanding of other peoples is essential to peace. They can repent, for *we* are a factor in the possibility of war. They can express themselves with respect to Universal Military Training. . . . They can advocate action through the United Nations. . . .

"They can support the Technical Assistance programs of the U.N. and U. S. . . . They can act directly as Christians . . . by supporting and expanding the missionary enterprise of the church; by helping to make their immediate communities more Christian; by meeting human need through CWS, CROP, and other organizations."

—Excerpts from address by Dr. James K. Mathews at the National Seminar of 1951.

WESLEYAN SERVICE GUILD NEWSLETTER

Compiled by
MILDRED DRESCHER, *Field Secretary*

My Greetings to All of You!

May I begin by sharing some thoughts from Grace Noll Crowell which mean so much to me as I take up the new work as field secretary.

THE DAY

'he day will bring some lovely
thing,"
y it over each new dawn,
ıe gay, adventurous thing to
hold
nst my heart when it is gone."
so I rise, and go to meet
day with wings upon my feet.

I come upon it unaware,
Some sudden beauty without name:
A snatch of song, a breath of pine,
A poem lit with golden flame;
High-tangled bird notes, keenly
thinned,
Like flying color on the wind.

No day has ever failed me quite:
Before the grayest day is done
I find some misty, purple bloom,
Or a late line of crimson sun.
Each night I pause, remembering
Some gay, adventurous, lovely
thing.[1]

—*Grace Noll Crowell*

[1] From *Songs of Courage*, by Grace Noll Crowell. Copyrighted in 1938 by Harper and Brothers, and used by permission.

Reports, Reports

order that I might get ac-
nted with you quickly I began
ing your jurisdiction, confer-
and weekend reports which
just coming in. I noted par-
arly what you considered were
outstanding achievements for
year, and where you were going
lace emphasis in the coming
. Following are some findings
ified according to the fourfold
ram of the Guild.

ırichment of Spiritual Life

ıe spiritual emphasis was noted
any ways: all members praying
n unbroken chain; thirty-min-
prayer vigil prior to monthly
ting; candlelight service during
k of Prayer; organization of
er groups; prayer services held;
hasis on local church member-
ship; started prayer partner idea in district; World Day of Prayer observed; special worship service at Christmas dinner; special breakfasts during Lent to study *We Seek Him Together;** spiritual awakening reported among members of groups; many retreats.

Growth in cooperation certainly adds to the enrichment of spiritual life. Several reported: development of cooperation and spirit of unity within local groups; visible closer relationship between Guilds and Woman's Societies.

A goal reached—investment in service: three inspiring retreats, one of which resulted in the decision of Julia Rose to enter fulltime Christian service. She will become librarian at Sue Bennett College.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

The Practice of World Brotherhood

The Wesleyan Service Guild aims to play its full part in the Church's program to carry the Christian message to the ends of the earth. This is accomplished through support and promotion of the work of the Woman's Division of Christian Service both at home and abroad.—*Handbook.*

Again and again the notation was made concerning increased interest in study classes; more study classes resulting in more money for missions; increase in study for jurisdiction credit; established a library in the church office; increase in subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK.

Progress in missionary education, concern for missionary needs, and a deeper understanding of the work as a whole resulted from better monthly programs and discussion groups.

Personal contacts with missionaries in local, district, and conference meetings, weekends and retreats helped to arouse greater enthusiasm for the work; increased appreciation of the value of missionary work in raising standards of living, in promoting world peace, was reported as a result of addresses by Mabel Ruth Nowlin. Talks by Miss Margaret Marshall and Miss Myrtle Pider and other missionaries also deepened interest.

Programs mentioned covered a wide range of interests in Missions and Christian Social Relations: missionaries from China and India; missionary talk on the Philippines; Japanese lecture with slides; reviews of *So Sure of Life** and *Near East Panorama;** play, "Moslem Women"; film, "South of the Clouds"; UNESCO program with

exchange student from Holland; Christian symbols; Alcohol; Aldersgate; United Nations (speakers and panels); Health; "Changing Patterns for Women"; Social Creed of The Methodist Church from a lawyer's point of view; a "Tour Through the Museum of Quilts"—after which the quilts were sent to the Navajo Mission School; thank offering pledge service; interracial Christmas program; review of the Passion Play.

Increased Giving

Information and inspiration gained through study, programs, and personal contacts with missionaries led to increased giving to missions; pledges paid in full; overpayment by several hundred dollars of conference pledge; several reported increased per capita giving but one Guild cited convincing figures—forty-two members gave $1,186.78—or a per capita giving of $28.22!

Contributions to Seward Nurses' Home appeared on many reports; also the Marion Lela Norris Scholarships.

A dual purpose was served in the increased emphasis on life memberships—more money for missions and honor for the recipient; one conference gave $300 for Honorary Life Patron to retiring conference secretary.

Linked to the enrichment of Spiritual Life is the notation: more than doubled Week of Prayer offering.

Alas, some Guilds reported mission gifts to projects not under the Woman's Division. Perhaps they do not know the meaning of the term "within appropriations."

Christian Social Relations and Local Church Activities

Some Guilds have been busy with community projects: sponsored two single D.P.'s and one D.P. family; helped a Chinese student remain in college; sponsored a recreational center for underprivileged children; sent help to a family in Greece; Race Relations Tea for all women university students from abroad; sent young people to summer camp; helped needy families; collected needles, pins, and thread to send to people in Europe; Christmas gifts to elderly church members; cake each month for Old Folks Home; Easter party for Juvenile Home; helped boys at Boy's Ranch; helped to equip Negro day nursery; sponsored girl at Waco Home; Guild officer co-chairman of United Nations Tea; a tea for schoolteachers.

All Guild members are interested in their local churches: helped with furnishings for parsonages, churches, educational buildings and church parlors; helped with church building programs and church improvements and repairs to parsonages; purchased carillonic bells for new church; redecorated church sanctuary; preparation of decorations for sixtieth anniversary; printing of church bulletin for a year; purchased screen projector for Sunday school; provided flowers for altar each Sunday; purchased church organ; redecorated church nursery; assumed charge of church nursery; international evening for whole church; new bulletin board for church; to promote good fellowship—a mother and daughter banquet and a mother and daughter tea; participation on program for Layman's Day.

The Highest Use of Leisure

Many, many Guild members used their leisure time to attend meetings: local, district, conference, jurisdiction, plus weekends, schools of missions and retreats. Reports indicated an increase in attendance and interest all over the country.

Some took time to visit other Guilds and cooperated in the birthday parties with the Woman's Societies.

Others visited the conference projects, developing thereby a new interest.

A few took time to train for better service by holding an officer's training night.

Leisure time was profitably spent in Supply Work activities: work meetings to make and send Christmas gifts to mission projec packed boxes of clothing and g for children's homes. One conf ence took a special project: thi place settings of silver for the Ins tuto Methodista, Sao Paulo, Bra several reported increased giving Cash for Supply Work.

As a result of the meetings, p grams, and activities, there is deepened sense of fellowship; greater realization of Guild goa a greater enthusiasm for the wo

Advance

Many new units have been ganized; in many churches Gui with large memberships ha divided into two or three units; crease in membership report everywhere; gaining new memb among the younger girls.

The Letter File

From India

Dear Guild Secretary:

I have just read the very int esting article in the April issue WORLD OUTLOOK about the beg nings of the Wesleyan Serv Guild, and I am very much int ested. I did not know it had be organized for such a relatively sh period, and that it had grown much just recently.

I did not have any contact w the Guild when I was in Ameri but since coming to India I ha helped to organize and am n president of the first Wesley Service Guild in India. I would very much interested to kn whether any other Guilds have be formed on the mission field. W have been very happy that Gu friends in America sent us cop of the *Handbook* and of t Woman's Society of Christian Se ice study books.

The Guild is in Thoburn chur the English church here in Calcut though my work is mainly in t vernacular. We have about fifte members which include teache stenographers, nurses, and a labo tory technician. We raised 6 rupees ($120) our first year various projects, including t

yfold, scholarships, vitamin s, fund for an Indian missionary Africa, and currently, for new oit furniture in our church.

Ve have used the study books, *men of Scripture* and *Japan ins Again,* and are starting the on the ecumenical movement.

Sincerely yours,
GEORGANA FALB

isas Conference

Extract from a letter written by etiring conference Guild secre-y, Miss Nettie M. Wismer:

I want to say in closing, my four rs with the Wesleyan Service ld in Kansas Conference have ight much satisfaction to me. work in Christian service is the work anyone can do.

Meeting the outstanding women he Christian church has helped outlook on life so much. Happy I that I was privileged to serve argely in God's work."

n appreciation of the services of s Wismer, Kansas Conference ented $209.15 for the Nurses' ne, Seward, Alaska.

oughts for Meditation

Unless a profession—no matter ther it be that which is distinc-ly religious or that which we narily call secular—is filled to brim with a vision, it has neither ity, permanence, nor effective-s.

Responsibility keeps pace with itual development. The more a n carries, the more he is capable carrying. God fits the back to burden and the burden to the k.

Every self-respecting person ves an exacting task, a task that ins human nature. We need e than that degree of obligation ch demands the exercise of those s and powers that we know are s. We must be under the domi-on of a responsibility which s for assertion of our latent and ied capacity, the power that ares itself only in the using.

The world is now sadly in need of better service, but before this can be rendered there must be better prayer. A low standard of prayer means a low standard of character and a low standard of service. Those alone labor effectively among men who impetuously fling themselves upward toward God.

"Prayer is quite the most difficult task a man can undertake; but it has this gracious compensation that in no other duty does God lend such direct, face-to-face help. Man must speak wise words about prayer; the Church may bid to prayer; but God alone can unfold to souls the delicate secrets of prayer. The best help is for the hardest duty—the help that comes straight from the Lord.

"Intercessory prayer might be defined as loving our neighbor on our knees.

"The Christian dynamic expresses itself only in terms of effort and is never discouraged by failure. No one from Jesus to ourselves has achieved or even known the meaning of power without struggle." [2]

[2] From the *Bishop Brent Day-Book.* Used by permission of the Forward Movement Publications of the Episcopal Church.

Maynard-MacDougall Memorial Hospital

By JORDAN DETZER

DURING our brief stay in Alaska in the summer of 1950, my family and I earned a wealth of experiences serving The Methodist Church in Nome while Rev. Robert Treat was on his vacation in the States. When we arrived, we found ourselves in the midst of the dedication ceremonies of the Maynard-MacDougall Memorial Hospital in Nome. This wonderful new institution replaced the one which had burned two years earlier. Its service extends hundreds of miles to surrounding villages. The pastor of the church is also chaplain of the hospital, so for nine weeks I worked on the Maynard-MacDougall staff with Dr. Fred Langsam and five nurses. I was there when growths and tumors were removed, when legs were amputated, and when babies were born.

Let me tell you about a few of the patients. There was little Dickie, a five-year-old Eskimo, with a grin which would melt your heart. He and his little friend Danny were confined in the isolation ward spending their days and nights in clean beds, in a sanitary room, under the care of a skilled doctor and nurses. They were being cured of tuberculosis—the big killer in Alaska. Without this hospital they would be living in small shacks, where the wind and rain come through, exposing other small children to this contagious disease.

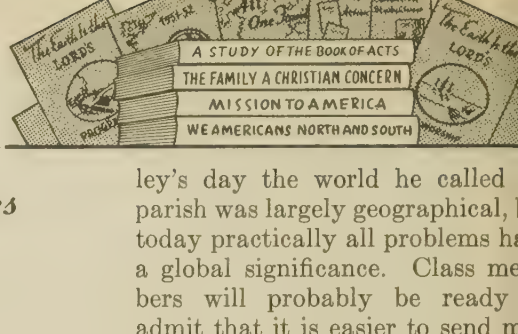
There was George, a longshoreman who was thrown off a tugboat and had his leg ripped in the ropes. Gangrene developed, infecting the whole leg by the time he reached the hospital. Amputation saved his life. His prayers included the women who had built the hospital as well as the nurses and doctor.

There was Selma, young, once attractive and friendly. In her early twenties, she became addicted to alcohol and begged drinks from the local bartenders. She was told if she did not stop drinking that she would die. I buried Selma before the eyes of those who had given her drinks.

I saw the bars and back rooms that make hell-on-earth for so many in this frontier town. We preached and taught. Small compliances with the law were worked out, such as keeping lights on in the dance halls and observing the curfew laws for children under fifteen years of age. When the townspeople saw we were in earnest, some were moved to action. But there is great need for the proposed $50,000 community center for the Lavinia Wallace Young Mission. Young people in Nome need a place to go for wholesome fellowship and recreation.

MISSIONARY EDUCATION

ELIZABETH STINSON, *Secretary*



Suggestions for Teaching "Churches for Our Country's Needs"

By SADIE WILSON TILLMAN

WE HAVE made tremendous progress in our studies, yet there are still many small societies and circles where texts are read or reviewed by chapters. Our impressions are fragmentary and we end the course wondering what it was all about! We may feel that plans recommended were too complicated. Possibly we are not in the habit of reading and we find the material too difficult for easy comprehension. Most of us learn, however, that the more thought we give to a study, the more interesting it becomes.

Let us assume that we are a local Committee on Program meeting to consider the theme, "Churches for Our Country's Needs." We recognize this as a Home Missions subject. We may remember our courses on *Missions at the Grass Roots* and *Rural Prospect* and our references such as *Again Pioneers* or the books for youth, *Christianity Where You Live* and *Once There Were Two Churches*. Possibly we still have vivid impressions of Baker's widely circulated booklet, *Let's Act Now*. It would seem, then, we have something to build upon in considering the challenge the church faces in America today.

But our theme says, "CHURCHES for Our Country's Needs." Possibly the pastor has mentioned the series of articles from *The Christian Century* on "Great Churches in America." If so, we resolve to look them up or have them on hand for reference as types of churches which are outstanding examples of achievement in different parts of the country, both rural and urban. Of course we have several copies of the text, *Mission to America*,* by Truman B. Douglass. $1.25. Possibly the vice-president says, "Glancing at this text when I first got it, my interest was held on the very first page and I read halfway through the chapter before putting it down." (Sounds encouraging, doesn't it?) The truth is that this text is filled with interesting illustrations that point up challenging questions. A quotation from it offers good advice to the leader: "With most persons the feeling of need for information is directly proportionate to the feeling of responsibility for decision and action." (p. 139)

The teacher should have a copy of *Now! Everybody Needs a Church*.[1] It is filled with articles and a section of pictures much like a "digest" magazine. Class members will enjoy reporting assignments because it is so readable. There is a true-false quiz that will add interest to your study. The "Suggestions for Group Use" include simple worship features. The *Guide for Adults** *by* Mabel M. Sheibley, 25 cents, is very specific in its helps for the leader with its outline of six sessions with recommended procedure and worship service for each. Three supplementary programs are given for Family Church Nights in the event this class is a part of a School of Missions in your local church.

The question may arise, "Wherein is this different from preceding studies along this line?" For one thing, we need continued emphasis on the fact that today we do not hear so much of MISSIONS as we do of MISSION. In John Wesley's day the world he called parish was largely geographical, today practically all problems ha a global significance. Class me bers will probably be ready admit that it is easier to send m sionaries to other areas than it is live up to our obligation as chu members having a mission in own communities. It may come a new idea to some that it is not much a task of "building the ki dom of God" as it is to "build a extend and purify the church."

If some should be on the def sive and quote criticisms of church or stress the good to found OUTSIDE the church, then author's chapter on the "U daunted Community" shows importance of convictions and power of the church as a part of Gospel.[2]

As we "look at America" we sh find our own community classifi whether it be rural, urban, or su urban. Possibly we shall supp ment problems listed by addi some of those with which we most familiar. It may be that shall discover some which we ha overlooked in our own area. T Sioux City Town and Country Co ference stressed the church's sponsibility for reaching all perso in the community. We find in study that this matter of chu extension by penetration in community is our primary task. cannot be "religious spectators."

QUESTIONS FOR DISCUSSION

—What is the difference, if any, betw being a "generally decent citizen" being a real Christian?

—What change has your church made

(Continued on next page)

* Available from Literature Headquarters, Reading Road, Cincinnati 37, Ohio.

[1] This little book costs only 35 cents and be useful as reference material both for youth adults in the church. Available from Litera Headquarters.

[2] The article by Dr. Georgia Harkness in METHODIST WOMAN for July-August would m an excellent supplementary report on this.

Girls See Missions in Action

By LOUISE DUTCHER

A BUS load of thirty-seven girls and women left Central Kansas Conference on June 19 for the second annual Missionary Education Tour sponsored by the conference Woman's Society of Christian Service. The itinerary this year included Kansas City, St. Louis, and Chicago with the return trip through the Ozarks. By visiting schools, children's homes, community centers, and churches the girls gained a vivid picture of just how the church functions to meet the needs of people in every kind of situation. The chief emphasis was seeing the work of the Woman's Division of Christian Service, although the Goodwill Industries in Kansas City and a few conference projects such as the Home for the Aged in Topeka, Kansas, and the Baby Fold at Normal, Illinois, were included.

Each person was provided a sleeping bag, and overnight lodging was arranged in churches or institutions of the church. In Kansas City the group was entertained two nights at National College. Other nights were spent at Epworth School for Girls at Webster Groves, Missouri; at Lake Bluff Orphanage, Lake Bluff, Illinois; at Union Avenue Parish House, Chicago.

The first stop was at the Pottawatomi Indian Mission at Mayetta, Kansas. In Kansas City visits included the Della C. Lamb Community Center, Spofford Home, and Argentine Neighborhood Center. Kingdom House and Lessie Bates Davis Neighborhood House in addition to Epworth School were high points in the St. Louis Area. In Chicago, Halsted Street Institutional Church, Newberry Center, and Marcy Center afforded additional observation of urban work, while a brief visit at the Cook County Detention Home with Deaconess Gladys Hobbs gave insight into the city's needs where children were concerned. To round out their experience, the group stopped overnight at Caruthersville, Missouri, and visited the Pemiscott County Larger Parish, in order to gain some idea of rural work.

Adults who served as the staff for the tour were Mrs. Glen Palmer, conference secretary of Youth Work who was director; Miss Helen Schumacher, conference secretary of the Wesleyan Service Guild, business manager; Mrs. Hugh Lawson, conference secretary of Student Work; Miss Mary Jane Freeburg, dietitian; Miss Joan Whittaker, nurse; and Miss Louise Dutcher, conference director of Youth Work who acted as tour guide and worship leader. The delegates were selected by district Woman's Society of Christian Service committees and by the Wesleyan Service Guild committee of the conference. Of the thirty-one in the group besides the staff, eighteen were girls who had just graduated from high school. Seven will still be in high school next year. Three were upper classmen in college while the remaining three were employed women.

THE OVER-ALL PLAN

In order to give every section f the conference a chance for epresentation on the tour, each istrict was given a quota of four irls. Information went to each ocal church through the secreary of Youth Work and the pasor. Applications were sent to he district secretary of Youth Vork and the four lucky girls vere selected from among applians by a committee including he following district officers: ecretary of Youth Work, chairnan; president, secretary of Stulent Work, and secretary of Misionary Personnel. The Wesleyan Service Guild was given a uota of four to be selected by he district Guild secretaries from he conference at large.

The over-all planning for the roject was done by a committee et up by the conference Woman's Society executive comittee. That committee inludes the following conference fficers: secretary of Youth Work, chairman; secretary of Student Work, secretary of Misionary Personnel, secretary of he Wesleyan Service Guild, and irector of Youth Work for the onference board of education. The conference W.S.C.S. adanced $165 to get the project nder way and to cover any costs ot cared for by the girls' fees ($50.00 each); however, the enire amount was returned to the onference treasury and for the econd year the Missionary Education Tour was self-supporting.

s program in order to meet changing onditions in the community? Would ou recommend any?

Iave organizations in your church such s the Board of Christian Education, ie M.Y.F., and the Woman's Society f Christian Service enlarged or dapted their programs and activities o meet new needs and interests of their espective groups?

Does the practice of your church *emonstrate* the principles expressed n the Social Creed found in our Methdist *Discipline?*

There may be interesting discusns on old and new types of urch meetings and their value in omoting Christian community. wever, varied the viewpoints expressed on this or other means of enriching the church life, we are likely to conclude our study with a new sense of dedication to the church as the spiritual power center of the community. If one says, "Oh, the needs are there. Churches could do more but it would take so much time and effort. Who is going to do all this?" The answer is, "You and I." If a call is recognition of a need, then we hope to lead our class members to accept the challenge and become "active participants" in the church's "Mission to America."

STUDENT WORK

DOROTHY NYLAND, *Secretary*

The Ecumenical Student Movemen

By HARRY E. SMITH

Student Chairman of the United Student Christian Council

SOMEONE observed at the organizing meeting of the World Council of Churches in Amsterdam that 90 per cent of the churchmen on the platform had been active as students in their national student Christian movements and hence in the World's Student Christian Federation. A similar observation could have been made at the constituting meeting of the National Council of Churches of Christ in the U.S.A. in Cleveland last November. If this is true, the American student Christian movements have had some experience in ecumenical work which should be shared with the rest of the church, especially with the women of The Methodist Church.

Students are beginning to realize that the ecumenical movement is more than an organization or council which joins together denominations or churches. Rather, it is the coming together of Christians around mutual concerns, with a common faith in the Lordship of Jesus Christ. Hence, a look at the key questions which students are facing in seminars, councils, and ashrams will provide the best picture of the present life of the American student Christian movements.

(1) Students are asking, *Who Is Jesus Christ?* Countless students raised in Christian homes, active since childhood in their churches, are realizing for the first time that upon this question—and its answer—rests the claim of the Christian gospel. "God was in Christ reconciling the world unto himself." This is the answer which the gospel makes to those who proclaim a "great man" explanation of the life of Jesus Christ, who equate Christianity with the other world religions. Bible study, discussions of evangelization and missions, study of the role of the Christian student in the world struggle—all have taken on new meaning as students have discovered that Jesus Christ is not just a great teacher or a great doctor or a great moralist—but Lord and Saviour.

(2) The student Christian movements in this country are also coming together and finding ecumenical fellowship as they seek to answer the question, *What Is the Church?* The major discussion at the United Student Christian Council's 1948 Ecumenical Conference (ESCON) was not simply concerning whether or not a Southern Baptist could take Communion with an Episcopalian student. The question of intercommunion related directly to the students' understanding of the nature of the Church, the churches, and the authority of the church. At this conference many students faced questions about the nature of the Church, and realized for the first time that they had little or no conception of the Church beyond the First Methodist Church at Main and Market Streets.

At conferences students are asking one another, *Just what is the Church?* Is it the gathering of all who believe in Jesus Christ? Or is it the aggregate of the denominations and churches? They are seeking answers to the correlative questions: What is the churchly significance of the Student Christian Movement? How can it be "an arm of the Church" yet not a denomination? And what should be its relationship to the churches? These are not theoretical questions to be discussed and forgotten by student leaders. They relate directly to local group membership policies, the cooperative program on the campus, the relationship of national student Christian movements in the United Student Christian Council, and the relationship of the student Christian movements to the National Council of Churches.

(3) The present emergency, t crucial condition of world affai and uncertain futures in milita service—these are forcing studer to face realistically a third que tion in their campus foundatio and Christian Associations. *Wh is the role of the Christian stude in the world struggle?* For a st dent undecided about military ser ice, or a student Christian mov ment seeking to send relief suppli to Indian peoples, or for a camp group insisting upon the protecti of academic freedom for its ur versity professors, this questi has immediate significance. T World's Student Christian Feder tion, with its recently publish gray book, *The Christian in t World Struggle,* will help Americ students particularly to realize th the "world struggle" encompass not just the ideological struggle b tween East and West, but the whc Christian understanding of freedo and order. It includes the strugg of colonial peoples for their ind pendence, the demands of certa elements in society for econom justice, and the cry of racial grou in South Africa for an unsegregat church.

(4) The past two years have se a new emphasis upon the commun cation of the gospel in terms whi have relevance to students. *Ho do we communicate the Christi gospel on the campus?* is the que tion which has come from the st dent Christian movements' study the evangelization of the unive sity.

The *United Student Christi Council* brings together 130 top st and student leaders from fourte

nber student Christian move-
nts at its annual meeting each
tember to make policy decisions
to study. USCC's newly or-
ized Study Department and its
drennial conference in 1952 will
tribute to student thinking in
se areas, particularly on the
stion of evangelization.

The *Student Volunteer Move-
nt's* 1951 Quadrennial Conference
the theme "Christ's Kingdom—
n's Hope" will help to focus for
00 students at Christmastime
role of the Church in a world in
sion and revolution. The SVM
dy book, being used extensively
the various student movements,
That They May Have Life, by
T. Niles of the United Church of
utheast India.

The *World's Student Christian
deration,* bringing together forty-
national Student Christian
vements (including USCC for
United States), contributes to
thought processes of students in
erica through the pages of its
arterly *Student World* and
nthly *Federation News Sheet,* as
as through conferences and the
ntly published gray books on
e *Christian in the World Strug-*
and *Ecumenical Worship.* The
CF also channels student giving
relief through the World Student
vice Fund in America and World
iversity Service abroad.

Methodist women can participate
these functional expressions of
ecumenical student awakening
encouraging students from their
nes, churches, and communities
participate in the life of the
thodist Student Movement; and
the ecumenical groups on the
npus, nationally through the
ited Student Christian Council,
internationally through the
rld's Student Christian Federa-
n. Subscribing to the *Student
rld* and the *Federation News
et,* becoming "friends" of the
dent Christian movements, pray-
for God's blessing upon the
ious efforts to evangelize the
erican universities for Jesus
rist—all are channels needing the
pport of Methodist women.

What We Think of You

By SATURNINA LARA

A tribute to retired missionaries on the occasion of the departure of Miss Mary Evans, a missionary for many years in the Philippines

YES, we accept the verdict of time. You leave this country of ours where you spent the best years of your life. It means shedding of tears and breaking of hearts but we cannot help. It is the policy of your mission that you should go, much to our regret.

You came to this country with all the abundance of youth. You were young and strong and beautiful and "all glorious within," just to be spent for a great purpose. For many years you have been demonstrating to us a true and loyal and faithful servant of the living God.

We are inspired by the greatness of your personality. You taught us the qualities of a noble Christian character. By your ways we discovered that real beauty can be found in humbleness and right speech. We admire the calmness of your spirit over provokable matters. You have a way of smoothing and releasing the burdened and troubled souls, by uttering the wonderful words of life accompanied by your sweet and winning smiles.

By your life you have shown us that the language of your soul is love. The weapon of your life is prayer. The secret of your wisdom is the Bible. The wealth of your heart is loving service. The strength of your weakness is faith in God. The purpose of your mission is leading souls to Jesus Christ. You have been willing to be consumed for the sake of the gospel so that we too may possess that light of your great life.

It is very thrilling to note how much we have grown as a church. You missionaries are at the bottom of this tremendous progress. Why should we not be grateful to you? It grieves our hearts to see you leaving when we are at the most crucial time of our struggle for a better Philippines. We shall do our utmost to carry on the work you came to establish for us, but we cannot fill your places. God is our only hope.

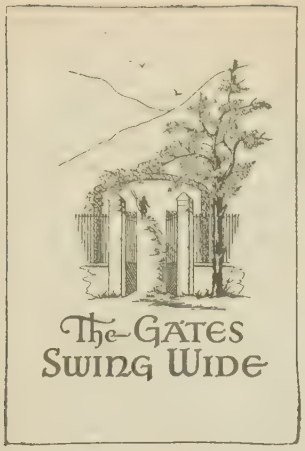
You should be happy over the fact that you have been instrumental in leading many souls to Jesus Christ. You prepared men and women who are willing to walk with you in places where Jesus walked and to say the words which Jesus spoke. And now you rest assured that the work can go on.

And to you, O Christians of America, please accept our grateful hearts for the gifts of service you generously shared with us. We beg of you to continue to pray for us and to keep the same manner of love and interest which you have had for us. And grant we pray your spiritual and moral and material support for the work of Kingdom building here on earth to the glory and honor of Jesus our Lord.

FAREWELL MESSAGE

My many years in the Philippines have been spent in varied types of service and in many towns and barrios. The memory of happy experiences will go with me. My mind and heart will turn often to this nation and I shall be watching the developments. My earnest prayer is that there will be a period of peace to give this new Republic of the Philippines a chance to grow in power and in service to other people. Especially will I be thinking of the Harris Memorial and the Union Seminary and the students, staff, and faculty with whom I feel bound by lasting ties of affection.

MARY A. EVANS, Milton, Mass.



YOUTH WORK

HELEN L. JOHNSON, *Secretary*

The Methodist Youth Fund in Your Church

By EMELINE F. CRANE

OCTOBER is often a time of new beginnings in many Methodist Youth Fellowship groups. School is well under way and a busy round of activities has begun for the youth. MYF groups will want to see that their program and activities have an important place in the lives of the youth in their churches.

Of course, no MYF can really be functioning adequately which is not contributing in a large way to the Methodist Youth Fund. Therefore, you, as secretary of youth work, may want to take time right here to check up on the Methodist Youth Fund in *your* church. Are the youth in your church:

1. **Awake to the needs in today's world?**
2. **Conscious of what the Christian church is doing to meet these needs?**
3. **Aware of their responsibilities as Christian stewards?**
4. **Informed about and interested in the work of the Methodist Youth Fund?**
5. **Pledging and paying regularly to the Methodist Youth Fund?**

If the answers to these questions are not what you wish they were, why not do a little further checking? This time you might check up on yourself and on the other adult workers with youth in your church. The same first four questions are basic. The fifth one might read: "Am I doing all I can to encourage youth to give regularly to the Methodist Youth Fund?" You may want to add a sixth: "Am I participating in the work of the church through giving regularly of myself, my time, and my possessions?"

You and the other adult workers with youth in your church may feel it important to put some extra effort into this matter of the Methodist Youth Fund. You may want to do some serious studying and planning based upon the answers to these questions. As you, yourselves, become more convinced of the importance of the work of the church, as you grow in your ideas of Christian stewardship, and as you gain more information about the specific projects of the Methodist Youth Fund, it will be easier for you to lead youth into satisfying and significant experiences of giving.

Here are some materials which may help you:

1. *The Secretary of Youth Work in the Local Church.**
2. *The Methodist Youth Fund Bulletin.*
3. Articles on the Methodist Youth Fund which appear in *Workshop* and *Concern.*

You will want to be on the lookout for articles on Methodist Youth Fund projects which appear in issues of THE METHODIST WOMAN and WORLD OUTLOOK. If you are thoroughly familiar with the projects listed in the *Bulletin* for July, August, September, 1951, you will recognize quickly articles which deal with them. You will also want to be alert for units in the regular lesson materials which emphasize missions and the Methodist Youth Fund.

After you and the other adult workers with youth have spent some time in study and discussion it would be helpful for you to meet with the Methodist Youth Fellowship council. Any plans for Methodist Youth Fund promotion should center in the council group. Therefore, you will want to bring to them your enthusiasm and your suggestions. Be ready to guide them and to work with them.

Last year Methodist youth gave a total of $411,971.25 to the Methodist Youth Fund. If we consider that there are about 1,500,000 Methodist youth, this means that these youth gave an average of approximately 27½ cents per member during the year 1950-1951. The youth in your church may want to figure what part they had in the Methodist Youth Fund offering of last year. Now is the time to call on every member of your MYF and urge that giving be increased. The needs in the world today are great; no one questions this. Rising costs and demands for expanding work make it necessary that all members of the Methodist Youth Fellowship everywhere increase their giving in order that the work of the Christian church may go forward. Are you willing to help your youth do this?

A CHRISTMAS DOLLAR

What more satisfying gift can you give than a year's subscription to *The Methodist Woman* at $1.00 or a combination gift subscription to THE METHODIST WOMAN and WORLD OUTLOOK at $2.30.

Through the months each time the postman calls, you will once again say Merry Christmas, friend! A constant reminder of your thoughtfulness.

A most attractive Christmas gift card will be mailed to your friend. Mail your subscription, name, and address of friend with remittance today.

* Available from Literature Headquarters, 78 Reading Road, Cincinnati 37, Ohio.

CHILDREN'S WORK

By RUBY VAN HOOSER, *Secretary*

This *Pledge to Children* grew out of the activities of church-school workers with children who attended the Virginia Conference Standard Training School held recently in Lynchburg, Virginia. It is published in part.

Has *your* conference worked out its own *Pledge to Children?*
RUBY VAN HOOSER, Secretary

Pledge to Children

VE—AS a Committee of Children's Workers in The Methodist Church School el that we have a responsibility ou, our children, in helping to y out the Pledge to Children pted by the Midcentury White se Conference on Children and th held at Washington, D. C., December 7, 1950.

e will try—

To provide adequately trained teachers who have a love and sympathetic understanding of children.
To make available adequate space, proper equipment, and desirable materials.

e will endeavor to bring about oser cooperation between the e and church school through

Home visitation
Personal contacts
Telephone calls and written messages
Parents' meetings
Distribution of helpful church literature
Quarterly Family Nights

e will seek to make our children re of the needs and conditions other people, emphasizing the ue and worth of their contribus to art, music, literature, and nce.

e will express our concern in tical ways as in

Better housing
Playground facilities
Use of our influence to promote Christian attitudes
Responding to calls

e desire to bring our church-ol standards in line with public-ol standards.

e will work toward better law rcement and against the exploiion of children.

hrough these experiences we believe that our children's faith in God, in themselves, and in others will be strengthened.

We, as Church-School Workers, will do all in our power to improve ourselves, so that in turn we shall be equipped to help you in carrying out the fulfilment of this pledge.

(Signed) PAULINE S. PARKINSON,
Chairman

SUPPLY WORK

By MRS. E. PAUL TODD, *Chairman*

A SACRIFICIAL MEAL FOR SUPPLY WORK

A successful service never just happens. It must be well planned and its purpose must be understood before it is attempted. Several helpful worship services have been prepared for Sacrificial Meals. These may be secured from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio. Two services will be found in the booklet *Ceremonials for Special Days* (price, 60 cents), and *A Sacrificial Meal* by Hazel R. Brownson, has an excellent introduction which gives the background and the preparation for the service. This is published as a separate pamphlet and may be secured for 10 cents or 3 for 25 cents from Literature Headquarters.

The offering received at this service should be sent through the regular channels of finance of the Woman's Society of Christian Service, as undesignated Cash for Supply Work for Home and/or Foreign work. This offering does not take the place of the regular askings or requests which are designated. Undesignated Cash for Supply Work is a fund from which real emergencies are met.

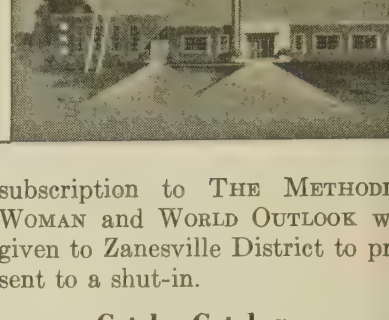
A RECORDER FOR BENNETT

Supply Work gifts made possible the purchase of a recorder for Bennett College in Brazil. Word has come telling "how marvelously useful our recorder is proving to be. We have done some splendid work on it and it is going to open up new fields for us. The most interesting piece of recording that we've done was a children's story. . . . It is a lovely story about Brazilian woodland creatures. The recording called for every imaginable sort of sound effect—even to a waterfall. All this we did! The finished product is enchanting and will now be sold to some company that will make it into a master record from the tape. Nothing of this sort is available and this will be only a beginning. We have recorded some beautiful music of the various choirs and are planning to get some good sermons on tape for radio use —the kind that the young people should be hearing but are NOT! Our plans are tremendous and have all grown out of your efforts in our behalf. We are deeply grateful to you, indeed."

LITERATURE AND PUBLICATIONS

MRS. C. C. LONG, *Circulation Manager*
7820 Reading Road, Cincinnati 37, Ohio

***The Methodist Woman*, $1.00 per year. Combination with *World Outlook*, $2.30**



United in Service

WE WANT to share an interesting story of some of our splendid co-workers. When the new Literature Headquarters was beginning to take final shape, Mrs. Toki Morioka and her husband Fred contributed a wonderful service in designing and silk-screening the draperies for the front office and the dining room. Mrs. Morioka is an assistant in production and tremendously interested.

These friends planned one design that in Morse code spells MW for Methodist Woman and LH for Literature Headquarters. Another is an inkwell and quill pen, carrying out a motif which appears on the cornerstone. The third is a paragraph sign. All this work is done in lovely shades of brown and soft green on the ecru background of material. After the curtains were silk-screened two other coworkers volunteered to do the sewing, and it was done beautifully.

We anticipate visits of friends to this new building where we are trying to follow the principles of Christian Social Relations in our relationship to the staff, who in turn are rendering such significant *plus* services, as that which we have described. We are most grateful to all those who gave second-mile-service in the move to our new location at 7820 Reading Road, Cincinnati 37, Ohio.

The first morning the entire staff gathered at the new headquarters, a worship program was held in the chapel. The Rev. J. Carlton Babbs, minister of Westwood Methodist Church, Cincinnati, Ohio, brought a beautiful and significant message on "Opening New Doors" and led in a service of consecration. Miss Matilda Marbly, one of our summer staff, a student of Philander-Smith College, Little Rock, Arkansas, sang "The Lord's Prayer," and His presence seemed very real.

★ ★ ★

Special Mention

Doubtless many Woman's Societies across the country are making fine records. A few have been reported to us.

Mrs. Lillian M. Brigham, secretary of Literature and Publications of Tamora, Nebraska, writes, "Every member in our society of twenty-five members is a subscriber to THE METHODIST WOMAN."

A Magazine Luncheon

"Montebello, California," writes their secretary of Literature, Mrs. Wesley Reinecke, "had a Methodist Woman's Magazine Luncheon. A subscription to THE METHODIST WOMAN is one dollar and that was the ticket price for the luncheon. If the member wished WORLD OUTLOOK in combination, the dollar was applied to the combination price of $2.30." Each woman was asked to sign a pledge: "I pledge to give at least fifteen minutes of my time each month to reading THE METHODIST WOMAN." Forty-seven subscriptions were secured: six combinations, eight direct WORLD OUTLOOK, and thirty-three subscriptions to THE METHODIST WOMAN. Congratulations to Montebello Methodist Church Woman's Society for the fine plan and its success.

Cover Girl

Ohio Conference gained 878 new subscribers to THE METHODIST WOMAN in tribute to the Cover Girl on the May issue of THE METHODIST WOMAN. She is the Ohio Conference President, Mrs. H. M. Baker. An award of a combination subscription to THE METHODIST WOMAN and WORLD OUTLOOK was given to Zanesville District to present to a shut-in.

Catchy Catalogue

Mrs. Louis R. Adams, secretary of Literature of South Georgia Conference, shares this experience: "I made a large catalogue of post paper with a page for each department. Each page had the cover of all material that had been mailed to me. I called each page seeds for a department flower garden. The plan worked most successfully and created great enthusiasm about the various pieces of literature."

The Guild Presents

Mrs. Flossie Fort, secretary of the Wesleyan Service Guild of Texas Conference, writes of the Guild Weekend and the Saturday evening dinner hour. "We had a floor show using the songs you sent to us in your last letter. Miss Methodist Woman and Miss World Outlook were the vocalists. They were dressed in the magazine covers of course. One had a bolero made of THE METHODIST WOMAN, with a wrap-around skirt of both magazines pasted on brown paper. The other had a beautiful stole made of cheesecloth, upon which there were covers of the two magazines, and was fringed (it was darling). She had a beautiful umbrella covered with blue crepe paper and magazine covers.

"During the entire dinner hour two girls, The Literature Twins, Miss Forsale and Miss Free, went from table to table selling and giving literature. Miss Forsale also took subscriptions to both magazines."

It *is* a thrill to be working with the Woman's Society and Guild in purposeful pursuit, pungent with the perfume of perfected planning and pleasurable progress.

Spiritual Life

y MRS. GEORGE KUNZE

Spiritual Life Cultivation is ot something we can do oday and say it is done; it is constant challenge. The welve points that are listed elow illustrate activities that romote the objectives in the ocal church. They shed Rays of Light in Today's Darkness." Christ is at the enter for he is the "Light of he World"; it is from him all ight and Power originate. Every society should have a ecretary of Spiritual Life and committee to promote these ctivities.

1. **The Quiet Time.**
2. **Family Worship.**
3. **Prayer Groups.**
4. **Fellowship of Intercession.**
5. **Plans for Evangelism.**
6. **Ministry to the Sorrowing.**
7. **Day Apart Meetings.**
8. **Retreats.**
9. **Spiritual Life Bookshelf.**
10. **Program Committee.**
11. **Bible Study.**
12. **Spiritual Life Literature.**

The pattern for Spiritual Life is always the same; newness must come from within.

A CORRECTION

In the current *Program Book* (page 53) and *Prayer Calendar* (page 43) the date given for the World Day of Prayer is wrong. The correct date is February 29.

NOVEMBER PROGRAM FOR CIRCLES

"Fruit of the Spirit"—Friendship

By MARY W. BLAKE

HYMN: "What a Friend We Have in Jesus" (*The Methodist Hymnal,* No. 240).

SCRIPTURE: I Samuel 18:1, 3, 4; Proverbs 18:24; John 15:13-15.

MEDITATION: Our thoughts immediately turn to the story of David and Jonathan, at the mention of the word "friendship." We recall that Jonathan loved David "as his own soul." He withheld nothing. Though the rightful heir to the throne of his father, King Saul, he put his friend's advancement far ahead of his own interests. Jonathan was loyal to David, notwithstanding the king's wrath, for the safety and welfare of his friend meant more to Jonathan than all else in life.

True friendship is one of the most unselfish of relationships. A friend enters without reservation into our joys and successes; is quick to encourage, patient with our shortcomings; and is one to whom we can unburden our problems and difficulties. She flies to our defense should the need arise, is ever loyal, and never fails with ready sympathy and help when our skies grow dark. It was Emerson who wrote, "A friend is one who makes us be our best."

How do we gain friends? It has been said, "A friend is a present you give yourself"; or as the writer of Proverbs expressed the thought, "A man that hath friends must shew himself friendly." There are so many happy little ways by which we can show our love for our friends, our delight in pleasing them. We have only to begin the experiment to discover that each kind act quite naturally leads to another bit of thoughtfulness; and so the ties of friendship are made strong.

David Grayson, author of *The Friendly Road,* felt that the way in which one's capacity for friendship would increase with cultivation was little short of miraculous. It would mean not *one* friend, but *many.*

According to Jeremy Taylor, "The more we love, the better we are; and the greater our friendships, the nearer we are to God."

Christlike love, love that harbors no thought of self, is the secret of true friendship.

Our greatest friend is Jesus. He said, "I have called you friends; for all things that I have heard of my Father I have made known unto you." He takes us into his confidence, shares the Father's wisdom with us, comforts us, and pours out his love in countless blessings upon our lives. Jesus is the best friend of all.

PRAYER: Our Father, we thank thee for thy love shed abroad in human hearts, bringing to life friendships that endure. But most of all we thank thee for Jesus, thy Son, who performed the supreme act of friendship in laying down his life for us that we might live forever. May our friendships be built upon Christlike love. In his name, Amen.

HYMN: "I've Found a Friend" (*The Methodist Hymnal,* No. 241).

PROGRAM: To interest the members in the Week of Prayer, review pages 10 and 11. Just a suggestion: revamp the material into a skit. Mrs. Wet Blanket wonders just how much good is accomplished. The others members spontaneously tell about a project and the last speaker emphasizes the spiritual values of the Quiet Day.

ARTICLE: "I Found Methodist Women There," WORLD OUTLOOK, October issue.

Methodists Look at America's Towns and Farms

(Continued from page 6)

ening of the agricultural coverage of the child labor provisions of the Federal Fair Labor Standards Act, under 1949 amendments to the Act, is returning many rural children to fulltime school attendance.

"About one and a half million children are in schools in which one teacher covers all grades. Although not necessarily so, the one-room school usually means inadequacy of instructional services and faculties. These small schools have nearly disappeared in many states. In perhaps as many as one fourth of the states they serve at least one child in ten. In integrating small schools into larger administrative units, care must be taken that children do not have to travel too long distances, and that in some way compensation is made for the loss of the small school as something of a focus for rural community life.

"While much is being done to strengthen church life in rural areas, too often church programs are lacking or ineffective in the very places where other conditions are least favorable to the development of the child's personality in all its aspects. Just as outside help is needed if adequate health, education, and social services are to be available to the rural child, so outside stimulation, guidance, and often financial aid are required for the development of services of worship, religious fellowship, and religious education.

"The mission of the church, like the mission of nonchurch agencies, must be directed to the mental, emotional, and spiritual development of each person whom it can reach, and especially of the parents, children, and young people whom it serves. The church, however, has a special obligation to make real the concern of religion for the whole life. Family-centered programs of religious education are perhaps especially adapted to rural needs. Preparation of ministers for individual counseling and guidance and for community leadership is essential. Regional assistance in religious education programs and service to the community is important if rural people are to be reached in ways commensurate with opportunities afforded by city churches. Home missions work for religious life and community service is of great importance.

"In all these programs, whether religious or concerned with health, education, recreation, or welfare, it is of the greatest moment that they be well rooted in the local community, and that the largest possible participation of local citizens be enlisted and maintained. Community planning and citizen participation are receiving increasing emphasis in programs of health, welfare, and education. The churches, which contributed so much to the success of the Midcentury White House Conference on Children and Youth, and have indicated so much interest in the follow-up program of the conference, need to relate themselves continuously in community planning to other agencies. Such relationships should also be maintained in regard to regional and state services. The impetus given by the White House Conference to the responsibility of citizens for thorough knowledge of their own communities and action to make them more adequate places for the founding of homes and the rearing of children must be maintained and extended, and the churches can contribute greatly to this end.

"Above all, in the world today the church must continue to be a missionary church, striving to seek and to save those who are lost, in the material, social, or spiritual sense. The word 'lost' is coming to have deepening meaning as people feel themselves lonely, adrift, confused in dealing with personal, community, and world problems. Rededication to the integrating, supporting, and uplifting mission of the church, with full understanding of all that common experience and the work of social scientists can tell us about human need and human relationships, is called for."

"Serve All the Community's Life"

Professor Charles McConn made a plea that rural people pla the church and its ministry on higher plane than "service to fa tions": that it serve *all* the needs *all* the people within its geograph area—its community.

"Ever since the dawn of cre tion's process, man has been a wi ing or a reluctant worker with G in the creative process," he sa "The land under man's feet and t things which grow naturally under cultivation form the physic basis of the rural community. A we may add that it is the basis all human life. It is the viewpoi of the Christian church that all nature is God's gift to man as steward.

"It is now possible through scie tific methods to save the soil and covering of forest and vegetatio We have the skill, but not the wi The church has to create a co science on the part of man as handles God's resources. We mu now include the abuse of the la and its resources as a sin and o serve Lowdermilk's eleventh co mandment touching the proper u of land. We need forgiveness f the gullies we have made and t erosion we have caused.

"Because some former generatio versed in theology but with no w to conserve the soil, skinned t timber, tore the hide off the lan and quickened the run-off of rai fall we get dust bowls and a billio dollar flood today. . . .

"We must raise the estimate th the church and the world place up the church in the rural communit We long enough have dallied wi the idea that the rural church is poor country relative living in t sticks. The stigma on the ru ministry—and the church will ha to repent in sackcloth and ashes f this sin—will be taken off just soon as rural people take it off. W have accepted our low rating a we alone can raise the rate. Y cannot get ministers to serve a place that people regard as hopel and of no value."

A-3's Assigned

By IRENE LONG

odist Prints

Margaret Sessions

Koen Photo Service

Ruth Ann Bonorden

N JUNE 30, a selected group of young men and women began an intensive six-week ionary training and orientation se at Hartford, Connecticut. after completing the course on ust 12, they sailed for assign- ts to mission stations in vari- parts of Africa.

nown as "threes," the A-3 group ccessor to classes of "threes" went in 1948 to Japan, in 1949 India, and in 1950 to Latin rica. They will assist in pro- ns of evangelism and education, ness administration, agricul- , and social work.

cluded in the group were seven- A-3's for the Woman's Divi- , four missionaries from China ng a refresher course before re- gnment to Africa, plus five regu- ife-term missionaries.

eans of the school were the Rev. Mrs. L. E. Blackburn, mission- s from Angola, Africa. Mrs. oh Dodge, former missionary in ca, served as hostess, assisted Miss Mildred Hudgins of Wes- n College, Macon, Georgia.

eaders of Spiritual Resources Dr. Edward Blair, Garrett ical Institute, Evanston, Illi- ; Dr. Lowell Hazzard, West- ster Theological Seminary, tminster, Maryland; Dr. Paul nson, Boston University School heology; Rev. Evans Crawford, mon Theological Seminary, Atlanta, Georgia.

"Christian Thought" was discussed by Ernest Lefever, instructor and Ph.D. candidate at Yale University; and the Rev. George Werner, anthropologist from Australia who holds a pastorate at Grand Gorge, New York.

Area study groups were led by Dr. Emory Ross, executive secretary for Africa, National Council of the Churches of Christ in the U.S.A.; Mrs. Newell S. Booth, wife of Bishop Booth of Africa; Mrs. Ernest Lefever (Margaret Briggs), a former field worker for the Department of Missionary Personnel; Dr. Ralph Dodge, associate secretary for work in Africa, Division of Foreign Missions; and Miss Sallie Lou MacKinnon, executive secretary for Africa, Woman's Division; and the following missionaries: Mr. and Mrs. Darrell Randall, Mr. and Mrs. Maurice Culver, Africa; and Miss Ruth Lawrence and Miss Gwen Narbeth, North Africa.

A course in linguistics was conducted by Alfred Lehn of Canada and Earl Stevick of Columbia University aided by Eduardo Mondlange, an African young man working as an informant with the Bantu language.

Leaders in special services included Dr. Eugene Smith, executive secretary of the Division of Foreign Missions, Dr. Glora Wysner of the International Missionary Council, and Dr. Robert Parsons of the Kennedy School of Missions, Hartford.

The A-3 girls listed below come from twelve states. One is a registered nurse, three are assigned to social work, three will work with youth in North Africa, and the rest will be engaged in educational work.

Bailey, Henrietta; Berkeley, California; Angola

Bennett, Helen Louise; Mount Hope, West Virginia; Angola

Bonorden, Ruth Ann; Port Lavaca, Texas; Angola

Brenneis, Bonnie Jean; Lochloosa, Florida; Central Congo

Burris, Willodean; Muskogee, Oklahoma; North Africa

Eastman, Cary Anne; Honesdale, Pennsylvania; Central Congo

Emmert, Helen Zern; Carson City, Nevada; Central Congo

Hull, Donna Mae; Abilene, Kansas; North Africa

Johnson, Ruth Elaine; Corydon, Iowa; North Africa

Miller, Patricia Marie; Odessa, Texas; Central Congo

Miranda, Kathryn Lucille; Royal Oak, Michigan; Portuguese East Africa

Robinson, Mary Sue; Corinth, Mississippi; North Africa

Russell, Esther Joyce, Rome, Pennsylvania; Southern Rhodesia

Scott, Onie Waldine; Long Beach, Mississippi; North Africa

Sessions, Margaret Ruth; Albion, Michigan; Portuguese East Africa

Sweeney, Ellen; Louisville, Kentucky; Southern Rhodesia

Warneka, Joan Frances; Erie, Pennsylvania; Southern Congo

Miss Henrietta Lee Bailey and Miss Ellen Sweeney both left twin sisters in the United States.

Miss Joan Frances Warneka, a graduate in physical education of Boston University, said: "There is much opportunity for becoming acquainted with students through physical education and recreation, and for demonstrating the spirit of Christ in good fellowship."

The Missionary Bulletin Board

(*Continued from page 15*)

I wish I were a big girl and could wear a *sari,* but of course it does take time to wrap it on. As it is, I have only this one dress, which I wear day and night. Nightgowns and pajamas are not worries of mine. Come bedtime, I just spread my rug, hop on it, and pull up the blanket. I think the man that Jesus healed must have had a bed like mine. When I have an extra garment or two I roll them up to make myself a pillow. Otherwise I just use my elbow. My missionary wishes that she could curl up her arm like I can, also her legs when she has to sit on the floor at church.

Now I'd better grab a handful of ashes, or dirt, and make a dive for the tap to scrub my plate, which you might mistake for a pie pan. Just made it in time! Two dings and the girls are on the veranda where we eat. We do not have a dining room, tables, or chairs, but we do have a veranda, one end of which is our chapel. We sit on the floor, and eat a piece of bread with curry into which we've put all the chili peppers which our missionary will let us have. She seems to think that too many chilies are not good for our stomachs, but we like enough of them to make the tears run out of our eyes. Some days we get a handful of peanut butter, into which has been worked all the sugar that it will hold—very good! Meal finished, we take our plates to the tap to get a drink of water. Each girl washes her own plate. No knives, no forks, no spoons, no glasses, so the job is soon finished. The last one to finish eating has to sweep the floor, with a little handleless broom, made from the leaves of the date palm.

Back from school, we are hungry enough to enjoy our bread and curry, with perhaps a treat of curds with a spoonful or two of sugar. If I hurry I can borrow an old dress and wash this one so that it will be clean to wear again tomorrow. I use soap if I have any, otherwise just mud or plain cold water, beat the dress well on the stone, rinse it, and spread it on the ground to dry. There goes the ding-dong for study.

With study over, I go with the group of girls who either sweep up leaves or carry water to the shrubs, to earn part of their board. My father was ill, so had to give up his job with the police. He is now studying to be a pharmacist, while my mother works as a nurse's helper. My little sister and I are in school, but my little brother and younger sister are with our grandparents.

Watering done, we go to the storeroom since it is our time to do the cooking, to get the meal and salt with which to make our breads, also the pulse, vegetable, or meat with which to make our curry, and the sweet oil, onions, garlic, tumeric, spices, and chilies for seasoning. The spices we grind into a paste, with stones. We sit on the floor to cook our breads on a little open fireplace over a wood fire, while smoke gets into our eyes.

At the close of the day we take turns at choosing a song, reading a Scripture portion, and leading in prayer. We have many things for which to be thankful—our parents, homes, church, clothes, food, and our school. Each day we need to ask the heavenly Father to forgive us our mistakes and to help us with our studies and our work, in order that we may grow up to be the kind of women He wishes us to be, and that we may know how to tell others of His great love.

Meeting Community Needs

(*Continued from page 7*)

ice. . . . As they keep faithful to their purpose they lengthen the arm of the church."

Having worked with the parish agents, I was immediately accepted by the community. Work progressed. Sieper built a church with a community hall. We all helped, every member of the community. As a result, it seems to me that the people stand a little straighter with a more confident gleam in their eyes. There is so much good in every community, most of it just waiting to be released.

World Federation of Methodist Women

Argentina Unit

PRAYER FOR PEACE

O God of Light and Truth, we pray for the leadership of faith. Hear our prayer for the prophetic vision and the light of the moral mind, lest we lose our way and wander in the dark. Thou Mighty Seer, send us leaders endowed with the grace of insight, the gift of interpretation, and the accent of command. Speak to thy people, O Lord, for without vision they perish. God of the Prophets, give us men who share thy vision of eternal values and are not afraid of the loneliness of following the highest they know.

Bless all the efforts of men everywhere to bring upon the world Peace—a peace that shall prevail eternally—peace in our hearts, peace in our homes, peace in our nations, peace in our world, that thy kingdom may come and thy will be done on earth as it is in heaven. Begin this work in us, Gracious Lord, and imbue us with thy Spirit to do our part in this glorious task of Kingdom building. Amen.

* * *

The Argentina Unit of the World Federation of Methodist Women has sixty-nine societies, having more organized societies than churches, and approximately 12,000 members. The work is organized in these departments: Spiritual Life; Missions; Social Action; Cultural-Recreation; Visitation; Benevolences; Home Department.

The Agenda

In the early days of organized omen's work, sympathetic pastors equently exhorted from the text Help Those Women." We pay omage to the continuing coopera-ion of the brethren. Firm believ-rs in reciprocity, members of the Voman's Society in turn support nd promote the total program of ie church.

Opportunities for cooperation are nanifold. Often by helping others e help ourselves. For instance, ie Committee on Membership ould increase its Responsibility ist by working with the pastor to ecure the desired data on Meth-dist "constituents" for Methodist nformation.

The official statistician, Dr. A. C. oover, publishes accurate figures n the number of *members* of The lethodist Church. But thousands ho call themselves "Methodists" re not counted in the statistics for ey are not actually church mem-ers. Some are occasional attend-nts, the parents of church-school hildren, men and women members f organized Sunday-school classes. Many attend church regularly and ontribute generously and belong to ie Woman's Society. There are no gures, only guesses for this larger Methodist family, often referred to s the "constituency."

Methodist Information wants omeone from every church where ie facts are really known, to send post card to its office at 150 Fifth venue, New York 11, N. Y., giving 1) the membership (active and in-ctive); (2) the number of persons n the community, old and young, ho, though not members, you re-ard as "Methodists." Talk this ver with your pastor, he may want our help.

Another opportunity for coopera-ion comes through the appeal of ie National Council of Churches or churches to promote a "Harvest estival Sunday" as a means of re-ating worship "to the ordinary ursuits of men."

Dr. Benson Y. Landis, secretary of the Council's Town and Country Department, said that as a part of a suggested order of service, churches are being asked to make collections of food, which after being displayed at the church will be turned over to needy people in the community or elsewhere.

That *elsewhere* may be a Woman's Division project in your conference. Supply Work, therefore, would benefit from your cooperation if your church undertakes to put on a Harvest Festival.

A third emphasis in cooperation is linked to Missionary Personnel. A nation-wide Nurse Recruitment Campaign is in progress. American business is contributing millions of dollars in advertising the campaign. Such a movement should claim the attention of the church, too.

An Indiana Nurse Recruitment Plan which has received world-wide attention was made available to the Board of Hospitals and Homes of The Methodist Church. Recordings of a round-table discussion on the plan entitled "You Can Be a Nurse" may be secured from the Board of Hospitals and Homes, 740 Rush Street, Chicago 11, Illinois, and from the depositories of The Methodist Publishing House.

If this is used in your church, the by-product of this cooperation may well be more nurses for our mission fields.

It is always gratifying to learn of honors bestowed on deserving friends. Mrs. W. M. Alexander, secretary of Spiritual Life of Southeastern Jurisdiction, was one of six alumni to receive a plaque from her alma mater, Central College, Fayette, Missouri.

HONOR ROLL

Secretaries of Literature and Publications who secured *three or more new combination subscriptions* as a result of the playlet, "On the Air." See June issue, page 20. Some secretaries secured single subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK in addition to the combinations.

ALABAMA
- Mobile, St. Francis Street Church, Mrs. Hattie F. Trousdale (4)

ARKANSAS
- Lewisville, Mrs. Earl P. McDonald (6)

CALIFORNIA
- Visalia, Mrs. W. W. Landers (6)

COLORADO
- Canon City, Mrs. Glenn Dalton (5)
- Rocky Ford, Mrs. Guy Moore (6)

ILLINOIS
- Colfax, Mrs. Ivan Harris (3)
- Cullom, Mrs. Russell D. Hills (3)
- Neponset, Mrs. Ina Kaiser (12)
- Pawnee, Mrs. Edith North (3)

INDIANA
- Mishawaka, Mabel V. Thornton (10)

IOWA
- Alden, Mrs. I. G. Whitney (3)
- Council Bluffs, Epworth Church, Mrs. Charles H. King (4)
- Ocheyedan, Mrs. John Hinners (6)

KANSAS
- Hutchinson, Hadley Church, Mrs. W. E. Van Keuren (3)

KENTUCKY
- Bowling Green, Kerr Memorial Church, Mrs. Ruth J. Perkins (3)
- Kevill, McKendree Church, Mrs. Herbert Lax (4)
- Sharpsburg, Mt. Pleasant Church, Owingsville Charge, Mrs. J. G. Woodard (3)

LOUISIANA
- Haynesville, Mrs. J. H. Hearne (6)

MARYLAND
- Baltimore, Metropolitan Church, Mrs. Annie Walker (8)
- Snow Hill, Whatcoat Church, Mrs. Joseph Godfrey (4)
- Westernport, Trinity Church, Mrs. O. C. Mitchell (4)

MICHIGAN
- Marquette, Mrs. George L. Blue (3)

MINNESOTA
- Park Rapids, Mrs. Dick Breezee (3)

MISSOURI
- St. Joseph, Huffman Church, Mrs. Nancy Ransdell (8)

NEBRASKA
- Grant, Mrs. L. W. Larsen (6)
- Wilsonville, Mrs. Ervin N. Lang (3)

NEW MEXICO
- Albuquerque, El Buen Samaritano Church, Mrs. Amalia G. Baca (3)
- Artesia, Mrs. George O. Thalman (4)

NORTH CAROLINA
- Greensboro, West Market Street Church, Mrs. Hubbard H. Longest (6)

OHIO
- Delphos, Trinity Church, Mrs. William E. Broaddus (4)
- Gallipolis, Grace Church, Mrs. Ethel Burdette (3)

PENNSYLVANIA
- Gastonville, Mrs. Mary Robinson (3)

SOUTH DAKOTA
- Colman, Mrs. Ben Beshman (6)
- Winner, Mrs. H. L. Enders (3)

TEXAS
- Austin, University Church, Mrs. R. C. Wisdom (9)
- Brownswood, Central Church, Mrs. R. Silvey (3)
- Dallas, Lakewood Church, Mrs. H. D. Jefferson, (4)
- Detroit, Mrs. Homer Barnes (3)
- Electra, Mrs. J. A. O'Pry (6)
- Odessa, Highland Church, Mrs. Frank Mitchell (3)
- Plainview, Mrs. S. M. Wilks (5)
- San Antonio, Woodlawn Church, Mrs. C. E. Borders (6)
- Winnsboro, Mrs. A. F. Neyland (4)

VIRGINIA
- Deltaville, Clarksburg Church, Mrs. Harry Thrift (3)
- Norfolk, Mrs. E. A. Tisdale (3)

WEST VIRGINIA
- Pike, Wince Chapel, Mrs. Goldie Mercer (3)
- Weirton, Mrs. W. G. Applegate (6)

WISCONSIN
- Durand, Mrs. James Newell (3)

UNITED NATIONS' MATERIAL

UN Poster, The Organization of the United Nations.

Graphic pictorial reproduction of the middle-page spread in *A Christian's Primer of the United Nations.* 15 cents.

Your United Nations Worked in 1950-51. The accomplishments of the United Nations during this year. Free for postage.

Making the United Nations a Part of Family Life. Various ways by which the children in the family may be helped to acquire an interest in the UN and a sense of responsibility for its support. Free for postage.

A Christian's Primer of the United Nations. 25 cents.

Flags of the United Nations. Sheet 8½ x 11 inches with small pictures of fifty-nine flags of the member countries of the United Nations. Also a picture of the United Nations flag. 10 cents.

"Nineteen Fifty-one in the United Nations." UN Picture Section from the September WORLD OUTLOOK. 10 cents.

The World in Your Hands. Five leaflets in an attractive folder all relating to the department of Christian Social Relations. One on Christian principles and the United Nations, others dealing with phases of UN work. 35 cents.

NEW MATERIALS

Prayer Calendar. A *must* for your daily spiritual needs. September, 1951, through August, 1952. 40 cents.

Do You Know. Revised edition listing the projects of work of the Home Department. 20 cents.

Christianizing the Family in Japan and the Philippines. Free for postage.

Circles. An outline of the function of the circle, its aims and purposes. 5 cents.

Visions of a Larger Good. Work among the Puerto Ricans in New York City. Free for postage.

This Is the Navajo. Free for postage.

YOUTH PROGRAM

September, 1951, through August, 1952

The Gates Swing Wide. Twelve programs and worship services for a World Friendship Group of girls. 75 cents.

PROGRAM FOR ADULTS

September, 1951, through August, 1952

"The Earth Is the Lord's"

For Woman's Societies and Wesleyan Service Guilds Packet. One **Program Book** and one **Worship Booklet.** 60 cents.

Program Book. 50 cents each, three for $1.35.

Worship Booklet. 15 cents each, ten for $1.35. (Spanish edition—*Program Book* and *Worship Booklet* under one cover—50 cents.)

APPROVED STUDIES 1951-52

Theme: Latin America

We Americans: North and South. By George P. Howard. $1.25.

He Wears Orchids. By Elizabeth M. Lee. $1.25.

Guide on Latin America for Leaders of Adult Groups. By Carol M. Morgan. 50 cents.

Theme: Churches for Our Country's Needs

Mission to America. By Truman Douglass. $1.25.

Guide for Churches for Our Country's Needs for Adults. By Mabel M. Sheibley. 50 cents.

NOW! Everybody Needs a Church. Edited by Mary M. Brace and Lucy M. Eldredge. 35 cents.

Theme: The Book of Acts

A Study of the Book of Acts. By Edward P. Blair. 65 cents.

A Leader's Guide to A Study of the Book of Acts. By Edward P. Blair. 35 cents.

Theme: The Family—A Christian's Concern

The Family—A Christian's Concern. 65 cents.

A Leader's Guide for The Family—A Christian's Concern. 20 cents.

PAYMENT SHOULD ACCOMPANY ALL ORDERS. SEND FOR OUR CATALOGUE

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